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The Masonic Craftsman

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of Freemasonry*

In This Issue: Masonic Relief — How Far Can We Go?

A SOLEMN PLEDGE to keep faith with Boston

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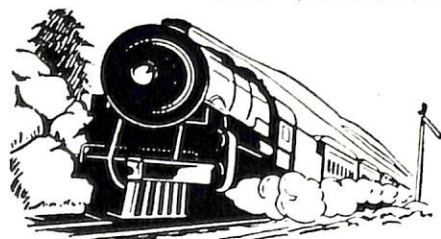
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BICENTENARY OBSERVANCE

On July 30, 1733, Right Worshipful Henry Price founded duly constituted Freemasonry in America by organizing a Provincial Grand Lodge in Boston and issuing a Warrant for The First Lodge in Boston. This he did under a Warrant from Viscount Montague, Grand Master of Masons in England.

It is my desire that this event shall be fittingly celebrated throughout this Grand Jurisdiction during this Bicentennial Year.

The Grand Lodge celebration will be held in Boston from June 25 to 28, inclusive. On June 28 there will be a meeting in the Boston Arena, which seats over ten thousand persons, to which all Master Masons are invited. Details of plans for the distribution of tickets for which there will be no charge, will be announced later.

It is my desire that every Lodge in the Jurisdiction shall share in this observance. Lodges may hold individual meetings or may arrange group meetings or district meetings. The Lodges of Instruction may well be utilized for this purpose. The aim of these meetings should be to bring to the brethren a better knowledge of the history of our Grand Lodge and of its composition, its functions, and its activities—Masonic, benevolent, and educational. Material is being prepared for the assistance of speakers.

Arrangements for these meetings will be in the hands of Right Worshipful Ralph Lowe, Jr., Director of Education, Masonic Temple, Boston.

Charles Chipman

Grand Master

NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 FEBRUARY, 1933 No. 6

BI-CENTENARY It is eminently right and proper that this being the year of the Anniversary of the first institution of duly constituted Freemasonry in America, the occasion should be fittingly observed.

The Grand Master of Massachusetts has therefore issued an invitation to the Craft at large, and more particularly to Massachusetts Masons to whom Boston, the first home of duly constituted Freemasonry in America is accessible, to attend a celebration culminating in a mass meeting in the Boston Arena on June 28, 1933.

This is an important milestone in the life of American Freemasonry, and significant in more ways than one.

Few organizations, at least in this country, have an unbroken record of two hundred years. Aside from the churches, we know of none which can assert such a record.

In the midst of trying days, perhaps without precedent in the country's life, the Grand Lodge of Massachusetts, following the conservative lines for which it has always been known, will be the host to a distinguished group of Masonic leaders—men whose names are to be conjured with in Craft and other circles.

This gathering of domestic and foreign Freemasonry in Boston, Massachusetts, June 25-28th next, will be one long to be remembered. Its significance will be stimulating and historic.

The reason for the choice of an edifice not dedicated to Masonic purposes is the lack of a building sufficiently large to accommodate the vast throng that will assemble.

As yet it is too early to give detailed information of the precise agenda. *THE CRAFTSMAN* will, however, keep its readers informed as events develop, and information is made available through the Grand Secretary's office.

In the meantime our readers' attention is directed to the proclamation of Grand Master Chipman on another page, and the letter to worshipful masters from Frederick W. Hamilton, Grand Secretary, outlining present plans.

All good Masons in this jurisdiction as well as in others may well mark their calendars at this important date, when the flower of Massachusetts Freemasonry will in a measure be on parade, and fresh inspiration derived to supplement the natural pride of all good men whose privilege it is to count themselves as members in an ancient and honorable institution.

From the Grand Secretary of Massachusetts:

Masonic Temple, Boston.

February 1, 1933.

Dear Worshipful Brother:

As you have already been informed, the Grand Lodge

is to observe its Two Hundredth Anniversary by a great meeting of the Masons of Massachusetts in the Boston Arena on Wednesday, June 28, 1933, at 8 o'clock in the evening.

The exercises will consist of addresses by the Grand Master, by M.W. Melvin M. Johnson, and by some of our distinguished guests, both American and foreign. There will be music by the Lowell Masonic Choir and the Haverhill Masonic Band.

Every member in the state is invited to be present. There will be room for all who desire to come.

Admission will be by ticket only. All seats will be reserved, each ticket having a seat coupon.

Arrangements have been made so that every person present, no matter where his seat may be located, will be able to hear everything distinctly.

Please put this announcement on your notice and do all you can to stimulate the interest of your members.

Have those who intend to come register with your Secretary not later than April 30. Have the Secretary report to this office on May 1st the number of tickets desired for your lodge, and they will be promptly sent to him for distribution. Please base your requisition on actual registrations, and avoid guess work so far as possible. We wish to give a ticket to every brother who desires to come, but we also wish to avoid sending out blocks of ticket which will not be used, thus depriving others of the opportunity to be present.

We particularly wish to know whether you and your wardens, or either of you, expect to be present.

It is suggested that those who expect to remain in Boston over night make their hotel reservations well in advance, as the International Rotary will be meeting in Boston at that time, and the hotels will be very full.

Your cooperation in this matter will be greatly appreciated.

Fraternalty yours,

FREDERICK W. HAMILTON,

Grand Secretary.

CHARITY There is one man in every lodge today whose lot is not enviable—the master. Surrounded by a set of circumstances unprecedented and over which he has no control, he is confronted with the very serious problem of administering relief to lodge members and dependents in a degree out of all proportion to any heretofore contemplated.

The serious master, and what man confronted with the serious responsibilities of that honorable office, can fail to be serious—will be greatly concerned with

(Continued on page 147)

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Alfred H. Moorhouse, Editor and Publisher.

Masonic Relief—How Far Can We Go?

A Monthly Symposium

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MASONIC RELIEF

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE subject discussed last month in this symposium, "The Chronic Masonic Applicant for Relief," leads naturally to its corollary, "What Proportion of Masonic Income Shall Be Used for Masonic Relief?" and this question involves a subject as interesting as any at present troubling administrators of Masonic assistance.



We may dismiss the hypothesis that Freemasonry is fundamentally a charitable organization. It is not. Only super-imaginative expositors of its functions will argue that it is. Yet this widely held belief continues to be a source of much misunderstanding and heartburning. It has done harm to the reputation of the fraternity through well-meaning but misinformed advocates.

Freemasonry, in its true form being of the essence of universal brotherhood and the practice of charity one of its chief admonitions, obviously the element of rendering relief to distressed brethren and their dependents imposes a direct responsibility upon the fraternity.

There are reasons which will be quite obvious to the informed Mason why a public discussion of Masonic admonitions cannot be openly invoked, so that phase will not be entered into here.

Pre-supposing, however, that the average candidate for Masonic degrees is a man of good report, that his credentials have been suitably looked into, and that he has been found to be a man worthy and well qualified, it would seem to be the fact that, given reasonably normal conditions, he or his should not in the natural course of events become a burden upon the Craft. The law of averages at least would preclude this. Right here is where much Masonic grief and trouble begins—with inferior investigating committees doing their important work indifferently. We have declaimed against this early and often.

It is not within the power of any man, however, to forecast the future, so no matter how sound the financial situation of a candidate may be or roseate his hopes upon his admittance, craftsmen through cruel strokes of adverse Fate are yet sometimes brought to a position of dependence upon their brethren.

This dependency is a very real claim upon the lodge and upon the individual members comprising it.

At the risk of involving the Craft in the charge of class selfishness, it must be admitted that Masonic

ties and obligations bind a man even more closely than others, excepting that of blood alone, and that the Mason is held accountable for the care of needy brethren.

To indicate any exact proportion of the revenue of a lodge which ought to be applied to Masonic relief is in this writer's opinion supererogatory. The matter rests entirely with the lodge—and that lodge which deals with this very important matter in a cold or heartless way, without full recognition of all its responsibilities and implications, is indeed unworthy the name of Masonic.

With conditions such as exist at the present time, every effort should be made to bring comfort and succor to unfortunate fraters. Expenses of all sorts should be cut to the limit, all surplus should be applied to relief. If then there remain individual cases uncared for, frequent calls should be made upon the more prosperous element of the membership and contributions solicited.

The call of distress should come first with the loyal Mason. By relieving the wants of Masonic dependents, so much is taken from the body of public dependents and the general situation eased by that much.

It is a great work — that of Masonic charity. Through it the Craft can rise to great heights of service. The satisfaction, and honor to the individual participating in it, is beyond computation. No consolation nor credit can compensate to such a degree as the recognition and exercise of the spiritual injunction: "These three, but the greatest of these is Charity."

WHAT PROPORTION OF LODGE REVENUE SHOULD BE ASSIGNED FOR RELIEF AND WHAT FOR SOCIAL PURPOSES?

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

AS this writer sees this subject, it is entirely one for individual lodges to determine. No standard can well be fixed.

Lodges differ in their character and membership as they differ in size and tradition. In some bodies the membership is of such a character as to necessarily lessen the needs for much material relief. Both by location as well as by general recognition, the membership is fortunately of such standing and character as to permit the practical neglect of any consideration of the giving of relief.

On the other hand, the social life of such lodges has frequently been cultivated to



an unusual extent, so that the demands on the treasury for such purposes are unusually high.

Other lodges—perhaps the majority of them—do have to carefully consider the budget for Relief. In many cases, by reason of the character of the membership, it is the main source of expense, especially in times like the present. Many such lodges are devoting 75% or more of their receipts to relief, and are rapidly using up financial reserves for the same good cause. Still others have “gone the limit” and no longer have any reserves.

In all cases such budgetary proportions must be determined by the lodge after a thorough survey has disclosed the prospective needs.

As a general proposition of course, social activities—smokers, dances, dinners, etc.—should never be permitted to curtail any needed relief or charitable work. While there is no legal responsibility on the lodge to care for its indigent or sick membership, the moral responsibility is plain and unmistakable.

RELIEF, 20 PER CENT; SOCIAL, 10 PER CENT By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

TO reasonable estimate can be made as to the proper proportion of a lodge's revenues that should be earmarked for charity, or relief, if it is to be based on needs of the present day. Many a lodge just now could devote all of its revenue to relieving the distress of its members and their dependents, and still fall short of accomplishing all that it may wish to do. So we will presume that our discussion has in mind more normal economic conditions—neither the “fat” years of abundance that have slipped from our grasp, nor the “lean” years that have followed fast upon their heels.

It may be reiterated that Freemasonry is not essentially a charitable organization, or perhaps it would be better to say that it is not an institution conducted for the dominant purpose of dispensing charity. In the application of the principles and traditional tenets of Freemasonry unassuming charity plans an important part, but its exercise must be within the ability of the lodge and its members, and with due regard to other obligations.

Because of varying local conditions, brought about by resources, size and character of membership, overhead expense, age and activity of lodges, it would be a mere hazard to attempt to fix a definite proportion of revenue as the proper amount to be set aside by all lodges for relief. Much as lodge officers might desire to expand the charity program, those who have had the foresight to govern their expenses on a budgetary basis find that liberality in one direction must be at the expense of something else.

Let us then, if a definite estimate must be made, suggest 20 per cent of total dues revenue as a fair proportion to be earmarked for charity. Practically

all Grand Lodges conduct homes for aged members and for the care of orphans of deceased members. These institutions are supported by annual per capita dues required by Grand Lodges from constituent lodges, and it may be assumed that one dollar a year from each member is the average amount collected by Grand Lodges for this purpose. On this basis, if the dues assessed by a lodge are \$10 a year, it will have paid 10 per cent of its dues income for Grand Lodge charity requirements. The 20 per cent suggested for charity will give the lodge another 10 per cent, or another dollar per member, for its own relief needs.

The social side of lodge activity is equally important, although more elastic, so far as the expenditure of funds is concerned. With all respect to those who stress the serious nature of the Masonic institution, and see no need for or propriety in lodges catering to the human desire for amusement and social intercourse, the lodge which neglects the entertainment of its members and their families is courting stagnation. However, there is little justification of spending much money for entertainment unless ample funds are available. A little ingenuity on the part of officers and members, a little voluntary work by individuals and a willingness on the part of those who attend lodge social affairs to bear the expense of them, instead of dipping into the lodge treasury, will provide plenty of social features. Again making a guess, 10 per cent or less of dues income allowed for social purposes should be sufficient, and when the treasury is depleted this can materially be reduced without sacrifice of social activity.

Let it once more be stated that these estimates do not apply to the abnormal conditions now prevailing.

RIGID RULES ARE IMPRACTICAL

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, Cal.

ANY rigid allotment of lodge funds to the various needs or activities of the body will prove impractical. The budget satisfactory for one year will perhaps fail utterly to meet the requirements of the next. Income itself, when based upon dues collected, is unstable. Especially at the present time it can not be confidently forecast as to amount. For a Grand Lodge to prescribe any division of lodge funds, as between charity and social expenditures, applicable to all bodies of the jurisdiction, is to certainly arouse dissatisfaction and protest. Here in

California such attempt has been made: a limit of 20 per cent has been fixed for social and educational purposes. As it happens the latter function is not in evidence. Some of the lodges, being conservatively managed, are of opinion that this is too great a proportion of income, to be left at disposal of the Master, who may be rash or extravagant. Others, where the prevailing sentiment is for entertainment, will resent the imposition of even such liberal limitation. It may be said, in passing, that the Cali-

fornia plan goes further and creates an added and frequent difficulty. If a cautious and saving master manages to get along with less than the 20 per cent thus allowed, the Lodge may not benefit from his thriftiness. His successor in office, if of a different type, can spend whatever has thus accrued, in addition to the amount allowed for his own term.

It is to be supposed that the membership of any lodge is desirous of maintaining their organization in a solvent condition. They will also, as good Masons, be mindful of their obligations, and endeavor to meet every rightful call upon their resources for charitable purposes. Such calls can not be gauged in advance; they will depend largely upon the prevailing economic and industrial situation. The present abnormal condition has put a severe strain on many lodges; the demands made upon all are unusual. As a consequence less is being spent for the ordinary social activities, in order that the more important work may be carried on. To fix any allotment or to earmark the lodge income for charity and entertainment would now be an absurdity, almost an impossibility.

The average lodge, wisely administered, is discovering that social activities need not suffer because less money is available for entertainment. The amusements and banquets, provided by professionals or caterers, are no longer possible, or are rarely indulged. But home talent is being developed, the latent abilities of brothers are drawn upon, and programs are prepared and carried out that are thoroughly enjoyable. The family interest is enlisted, and the old-fashioned spread, with its free and home-like atmosphere, is replacing the formal feed, and with results that are truly excellent.

An economy thus forced and found to work out most happily is likely to habituate the brothers to a lesser expenditure. They will find that true value does not depend upon the money spent. Our lodges will learn that there is in Masonry something better, more beneficial and enduring than ought to be secured from bizarre entertainment, bought in the market place. And if from the answered appeals of brothers in distress the lessons of Masonic duty and privilege are learned anew, even though lodge treasuries are depleted, Masonry itself will profit beyond any estimate in dollars.

EDITORIAL

(Continued from Page 144)

the limitations of funds available for Charity.

Not only have lodge investments shrunk in their earning capacity, but a considerable loss of revenue has taken place from the decreased number of candidates and, as well, the lesser membership due to dimits.

Fortunately, most masters have at their right hand men of judgment and probity, experienced in past crises, and able and willing to assist with sound counsel, so that while the responsibility for the rule and governance of the lodge primarily rests on him, he may obtain some surcease from the almost overwhelming burden of present day demands through the medium of these “elder brothers.”

It has been the rule in this jurisdiction so to conduct lodge finances as to permit of a reasonable reserve to be set up against just such contingencies as those of the present. Yet the severity of the present economic situation and its long continuance inevitably raises disturbing doubts as to the ability of lodges to function in this essential matter indefinitely.

All in all, it may be said that no worthy case has been neglected, and that every Masonic body, at least to the knowledge of this writer, is doing everything it possibly can to relieve the needs of distressed worthy brethren, their widows and orphans” at this serious time.

At the head of Freemasonry in this jurisdiction of Massachusetts is a man of business training with a sound knowledge of the duties of his office, an orderly mind and ability to “see through” the program of relief. He is aided by a relief commissioner, a past grand master of unexceptionable ability, with a big heart and a record unequalled for sound administrative judgment. These two at the peak of the pyramid are not neglecting their duties, but carry forward the splendid traditions of the jurisdiction in a manner highly creditable to themselves and to the Craft.

Have faith in Massachusetts.

Masonry should make and must make each man who conscientiously and understandingly takes up his obligation the best type of American citizenship, because Masonry teaches him his obligations to his fellows in a practical fashion.—Theodore Roosevelt.



The Persecution of Freemasons by Mussolini

[EDITORIAL NOTE — *Freemasonry in Italy is not dead, though now dormant, owing to the iron rule of the Dictator Mussolini, who has ruthlessly suppressed the Fraternity and sent its leaders into exile. Fanaticism has not hesitated to kill men for being Masons, as records of murders in Italy will show. The following article is a translation of an article from La Stampa Libera, issue of September 4, 1932, which tells a story of modern persecution which seems unbelievable.*]

The statement that Torrigiani, by the aid of his brother Masons, had succeeded in escaping from the Island of Lipari presumably to the Island of Corsica, and that after two years he returned to Italy and was pardoned by Mussolini, is absolutely not true.

The truth of the matter is that in 1927, while Mr. Torrigiani was imprisoned in the Island of Lipari, Mussolini feared that he might escape. Therefore he immediately gave orders to the grand master of the Masons to be placed in solitary confinement in an underground dungeon of the old fortress without heat. His meager food and water was handed to him through a crack in the wall, and he was abandoned there to die. However, after nine months of this torture, Grand Master Torrigiani became totally blind, emaciated, and was on the verge of death when certain Fascist officers in command of the Fascist garrison at Lipari having been moved to pity by the extreme misery, blindness and almost dying condition of the man, appealed to Mussolini to permit Torrigiani to return to his home there to die. After several months Mussolini, having thoroughly ascertained that the one time powerful and robust grand master of the Masons was now reduced to little more than a mere corpse, permitted him to go home, where he died a few days ago.

Grand Master Suffered for His Loyalty

This was anything but an act of pardon on the part of Mussolini, for in 1926 Torrigiani was sent to the Italian Devil's Island for a period of five years' confinement. He was liberated in October, 1931, after his sentence had already been completed. While Torrigiani was permitted to live for the past year in his villa in Pistoia, his home was constantly guarded by a dozen or more Blackshirts. His mail was opened and censored, and not one of his letters was permitted to leave Italy. Whatever news we have had of Torrigiani's condition has come to us through men who, although high officers in the Fascist military forces, always held the highest esteem and veneration for Grand Master Torrigiani, who suffered incarceration, torture and even death for no other reason than because he believed in the great principle of that great order over which for 25 years he had presided, "*Liberty, Equality and Justice.*"

Mussolini's persecution of the Masons started in 1921, when Masonry took the stand against Fascismo, realizing that the Fascist movement was illegal, and aimed to destroy the constitution of the government of Italy. At first Mussolini tried to bribe Masonry to his side. Masonry declined to be bribed. Masonry

refused to permit Mussolini to destroy all those great principles which had been bought by blood and sacrifice. Therefore Mussolini cried out his first challenge against Masonry, which reverberated throughout the world. In one of his speeches in Turin he stated, "I will destroy the pest Masonry in Italy, and when I have accomplished that I will do my utmost to destroy it all over the world." And on another occasion:

"If necessary we shall use the club and even the bludgeon. The arising new beliefs must be absolutely intolerant. Either they are with me or against me. Either my doctrine is true or theirs. If I think that my doctrine is the true one, I can never tolerate the clandestine whisperings, the laying in ambush, the cowardly slander and the infamous defamation. All these must be suppressed, uprooted and buried."

Masonry Must Be Crushed

On the 28th of October, 1925, the members of the Fascist directors met to discuss the status of Masonry in Florence—that Masonry which stood on its feet and had the courage to defy the Duce and his anti-democratic or Bolshevik doctrines. After a long discussion the Fascist directors sent out a notice to the Italian papers, which in part reads as follows: "Masonry must be destroyed and Masons should have no right to citizenship in Italy. To reach this end all means are good, from the club to the gun, from the breaking of windows to the purifying fire. In one word—no avenue of escape should be left open to Masonry. Those under suspicion must be watched in their person, in their business, in their mode of living. Fascisti must not associate or fraternize with any Mason. The Masons must be ostracised, each and every one, or their acts or movements must be stopped. Their very life must be made impossible to live. Every Mason who is employed by the state or municipality must be discharged. If employed by private concerns, the employers must be compelled to discharge them, under penalty of having their plants destroyed. Those Masons who are professional men must be completely boycotted by their clientele. The same procedure holds true for business men and industrialists. Our action in this effort will continue to the end."

Following these inflammatory utterances by Mussolini and his henchmen, the most atrocious and criminal deeds were perpetrated upon the Italian Masons, members of their families, and their properties. The Masonic lodges throughout Italy were ransacked and destroyed. Known Masons were attacked in the streets. The sanctity of their home was violated and their property confiscated, and in every town throughout Italy there was a tragedy, the most outrageous of which took place in Florence, that great city which had burned alive Gerolamo Savonarola and exiled Dante.

The Masons Massacred by the Fascists

On the eve of the third of October, 1925, at 7:30 p. m., a squad of Fascisti Blackshirts marched to the Via Ariento o. 10, the home of Napoleone Bandinelli, a venerable gentleman, 70 years of age, and a past

grand master of the Mazzini Lodge in Florence. Two of the Fascist Squadrists entered his home, demanding of Bandinelli the names of all the Florentine Masons. He answered that he had no such list, and therefore could not supply it. Upon receiving this answer, the two Fascisti struck the old man mercilessly. The screams of the old man were heard by Giovanni Becciolini, a brother Mason, who lived in an upper apartment in the same building, who ran to the rescue of the past grand master, who by this time was lying on the floor unconscious. Becciolini, seeing his brother Mason upon the floor, lying in a pool of blood, attacked the two blackhearted, blackshirted Fascisti with such vehemence that he was able to snatch a gun from one of them, and in the turmoil shot the Fascist attacker dead. This attracted the attention of the squadrists, who waited on the street. They in turn entered the house, shot Becciolini, killed Bandinelli, and when the latter's sister came into the room, also attacked her and stabbed her to death.

This was the beginning of what will go into modern history as a new St. Bartholomew's Eve of Florence.

The Fascisti, already crazed by the taste of blood, visited the home of those men suspected of being affiliated with the Masonic fraternity, and without warning, while these were asleep with their families in their homes, murdered 137 in cold blood. These outrages continued for several days and nights.

Mussolini is carrying on his fight against Masonry in the United States. Italian bankers, importers and exporters have been warned to discharge employees who are Masons.

Members of the fraternity, who for many years worked loyally in the Italian consulates in this country, have been discharged and ignominiously treated.

Masonry Will Live

Has Mussolini destroyed Masonry in Italy? My answer is: *That Masonry in Italy has been reborn by the baptism of fire and blood.* Mussolini can no more destroy Masonry than can a red ant destroy the great Pyramids of Egypt.

The Fascisti, in their propaganda in the United States, often state that Mussolini was only against the

York Rite Masons. As a matter of fact, in Italy there were the two branches of Masonry, the York and the Scottish, and Mussolini's persecution and destruction was carried on against both of them without discrimination.

The Grand Lodge of Italy and its Master Torrigiani were thoroughly recognized by the Grand Lodge of the State of New York. In 1925 Torrigiani made a visit to the grand lodge here, and visited several individual lodges and friends.

The Fascist propagandists in order to win favor with the American Masons have tried to convey the ideas that the Italian Masons were different from the American Masons in their ideals. This is absolutely false. The Italian Masons who had given their life blood, from their Grand Master Giuseppe Garibaldi to Domizio Torrigiani, stood for law and order and the perpetuation of the constitution of Italy based upon a representative form of government which guaranteed life, liberty and the pursuit of happiness. Therefore they could not ally themselves with the Fascist regime, which took the government of Italy by force and threw into the waste basket the democratic government of Italy and its constitution.

I am sure that American Masons, believers and upholders as they are of the Constitution of the United States and its government, would do exactly the same thing which the Italian Masons did should any illegal Fascistic revolutionary horde overthrow our government force and destroy the Constitution of the United States.

The dispatch of the *Associated Press* to the American newspapers, dealing with the death of Torrigiani, Grand Master of Italian Free Masons, contained biased and pro-Fascist facts which contrast with the truth. No true information about the Fascist dictatorship and its wrong doings can come from the Rome Bureau of the A. P. while avowed Fascists of Mr. Cortesi's type work for it. Dr. Fama's article, which appears above, is a direct answer to the Fascist propaganda broadcast by the Rome A. P. on the tragic end of a true lover of Italian freedom, Vittorio Domizio Torrigiani—*Editor's Note.*

What Is Truth?

By HARRY E. GRANT, 32°

Man is said to be the superior of all because he thinks and can communicate his thoughts to others. A more advanced reason is that he can think correctly and not only distinguish between right and wrong, but can accept the right, or good, and reject all unlike thoughts that may assail his consciousness; and further, that he has the ability to know, or to realize, his right thoughts. Behind this form of procedure is the reality of Truth.

Man's thoughts are often disclosed as illogical and contradictory. We emphasize individuality, for instance; but unless this is done, and developed, with reference to common but high standards, it will result

in diversity that is confusion instead of in the desired end of unity in achievement. Scattered individualistic effort, even when intensely applied, may fail when opposed by a more organized and united effort, though for less worthy ends.

Let us then try to be logically in agreement to the end of progress in the present, and as a better foundation upon which posterity may build its immediate future, and that of the Infinite Beyond.

Similarly, we aim at perfection, but are guilty of holding so loose an opinion, for example, that there is no such thing as Absolute Truth, that to those who hold this there is the danger of believing there are only

relative truths, private judgments, personal opinions, and so forth, and therefore many minds and no Absolute Mind.

God is Infinite Intelligence, Omnipotent Mind and Absolute Truth, and we are told that this Man who *thinks* is His image and likeness. Before the manifestation of God as Absolute Truth can be accepted, it would seem that in this particular we must undertake the task of destroying old false concepts, and so empty our thought of all that is untrue.

Although it appears to be with temerity, it is quite humbly that an individual approaches an age-old question—What is Truth?

When Pilate propounded the question, and went away without awaiting a verbal answer, he did not realize that it would persist down the ages in the thoughts of men until answered to their individual satisfaction, or, if neglected, allowed to re-echo against the walls of their then self-imposed limitations—the imprisonment of self that is the invariable penalty of failure to persist in obtaining a correct answer to fundamental inquiry.

Pilate had heard and had understood, but was not courageous enough to carry out the mandate of Truth pictured in his thought by reason and by revelation. To be effectual, Truth in thought and word must ultimately in right action. Pilate failed to rise to the responsibility of his understanding of Truth, and so displayed a weakness of character in a sentence which was contrary to his concept of Justice. To know the Truth requires that we judge not even according to appearances, but that we judge righteous judgment.

Truth must be so known that it is realized, and this sort of knowing refers to an eternal now; for Truth, without beginning or end and existent everywhere, is Infinite. The creation or the non-existence of Truth in time or place is inconceivable; it knows no infancy, growth, age, decay, nor death, and is the same yesterday, today, and forever.

Falsity can exist, therefore, only to the extent that it is believed to be true; but to know the Truth about the matter is to cause the false to disappear, as darkness before the light, and for thought to then be free from its erroneous concept. Falsity of whatever name or nature is symbolized by darkness which, no matter how Stygian, is none the less negative—an absence of light. Though it seems to be felt it must dissolve into its native nothingness under the intense illumination of Absolute Truth; and with this illumination, the bogies which can live only in that darkness—disease, disappointment, disaster, depression, and all like untoward circumstances and conditions of their kind — should disappear.

None can believe a lie with sufficient intensity or sincerity to make that lie true or efficacious in effecting his freedom. To insure freedom, all that is untrue must be sacrificed on the altar of Truth, or Infinite Wisdom; and the Truth must apply and be applied to immediate problem.

No matter how tenaciously a small boy may hold to a wrong answer to an arithmetical problem, it is not provable and, therefore, will never be true; but when the correct answer is proved and accepted he knows

the Truth and is thenceforward free from the limitations imposed by his wrong idea. Freedom conferred by Truth should never be abandoned.

The Absolute Truth of mathematics is helpful in guiding us to the right conclusion that by destroying false concepts we may remove harmful but artificial limitations in all departments of life. Truth accepted holds within itself the power to destroy all that is untrue; but like the principle of mathematics, Truth does not solve our problems or remove our self-imposed or other limitations, but is *positive* in their solution when correctly applied. The only possible outcome from the operation of Truth in our individual lives is the destruction of whatever is untrue and the revelation of what is good and right.

To be served by Love you must love; and to be served by Truth, man must know the Truth and translate that knowledge into right actions.

Truth must be perceived before it can be known, and it must be known and utilized as the Truth that prevails. The greatest economy of Truth is in its constant use, for it cannot be used up, and one is never deprived of it through its increasing use by others. It is an evidence of the superabundance of God.

Truth is not an achievement or achieved. It is changeless, and, being ever present, is never lost. Unuttered or unexpressed, it exists independent of either, and is its own witness. Truth is, and all else is not. Listen within, and behold you know what is true, and that the Truth is absolute and immortal.

To continue in the word of Truth, the heart and understanding must listen to the inner voice which makes it articulate, or the word is lost and man remains in bondage.

Falsity is not and cannot be true, and neither, necessarily, is veracity. To be veracious you have only to give expression to that you conscientiously believe to be true; but to be Truth, your convictions must be in accord with everlasting facts. Even an array of facts do not of themselves constitute nor convey the Truth. The revelation of Truth has for us the necessity for correct perception and reason in harmony with the highest ideals and proven principles. In knowing the Truth we must know and express realities.

Truth is beautiful—and beauty is a certain faithfulness, strength, hopefulness and loveliness of expression—the soul of right thought made manifest. Truth is a manifestation of God.

Truth being of God is immortal, and cannot injure itself nor its objects, but does annihilate all that is unlike itself, and so establishes the facts of life and of living. It is not the exclusive property of anyone or of any one group, but is everyone's up to their limit to demonstrate its potency. Truth is a vitalizing influence that, known, confers dominion.

Whatever there is of Good in the material or spiritual world is for you; but it is of no value unless it is utilized. Abstract Truth, like the science of numbers, is valueless except to so inform you that it will enable you to achieve dominion through the solution of your everyday problems. To be of greatest value,

Truth, like Character, which is but a potentiality of Truth, must be utilized or applied.

The seeker after Truth does not have to travel far to find it, for Truth is everywhere and can be found

anywhere; and the seeker after Truth is a seeker after God, for God is Truth. And the seeker and the goal are one, for the Man of Truth is His image and likeness. This to me is the Truth that is *Absolute*.

“Tomorrow and Tomorrow and Tomorrow”

By WILLIAM T. SMITH, 32°

*“Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day
To the last syllable of recorded time.
And all our yesterdays have lighted fools
The way to dusty death.”—SHAKESPEARE.*

These familiar words of Shakespeare's, in Macbeth, if not on every lip, are in substance, at least, in almost every mind. There is everywhere a keen anxiety for the future. Having seen the things that they thought permanent and secure prove to be altogether unstable and transitory, and having been plunged from a place of comfort and comparative affluence to a level of bare sufficiency if not actual want, multitudes of men are more concerned about tomorrow and the day after than they have ever been.

It is inevitable, in such a situation, but that every established institution should be called into question and be required to demonstrate its worth, its right to be continued in a day and hour like this. That such questioning and testing is going on is everywhere apparent. Recently a national administration was called to judgment. Whether the verdict rendered was right or wrong is not to be questioned here. The significant fact is that the questioning is going on, and that we cannot escape it. It is altogether probable that in such an hour of anxiety and of critical analysis of everything and everybody some wrong decisions will be made and some things destroyed that ought to be perpetuated. That is one of the consequences of such an experience as that through which we are passing. History is replete with examples of the tragic results that were arrived at in times of panic and wide-spread hysteria. Witness the French Revolution, and in our own time the modern Russian Revolution.

As Masons we are a part of a very “Ancient” and widely “Accepted” institution. We are so ancient and so generally accepted that we have taken both facts for granted, and have, to a very large degree, assumed that we were exempted from the effects of those influences and forces that have wrought such havoc to other organizations. To be sure, we have been aware of a marked slowing up in the stream of applications for membership in our order; and we have been somewhat keenly conscious of an unusually large number of delinquents in the matter of dues. But we have charged it all up to the depression with the simple assumption that all of our troubles have been of an economic nature, and that with a change in the financial weather there would be an automatic adjustment of whatever difficulties we may have faced. In short, we have concluded that being ancient and accepted we must likewise be permanent.

It may be said also that there are those among us who have given no thought to the matter whatever. Or giving it a brief consideration have peremptorily dismissed it as a matter of no personal concern to them. Their relationship to the fraternity has been inspired by purely personal motives anyway, and beyond the little selfish satisfaction they have received in the way of enlarged fellowships, social opportunities, or the chance to transmute their Masonic membership into a financial perquisite, they have no concern. That Masonry through the years has been a source of personal redemption to many men; that it has, unheralded and unknown, served as the very balance wheel in the life of nations; that it has, just now, a message and a potential influence that the world sorely needs to hear and feel—is to them a matter of supreme indifference. In the face of a world-chaos, aside from their own little interests, they are:

*“Unconcerned,
Tranquil almost, and careless as a flower
Glassed in a greenhouse, or a parlour shrub
That spreads its leaves in unmolested peace,
While every bush and tree the country through
Is shaking to its very roots.”*

Over against these, let it be said with great rejoicing, there are those who take our work seriously; who contemplating the age, dignity and far-reaching influence of the Masonic institution, are deeply sensible of the high privilege of membership in its ranks, are aware that they have entered into a mighty heritage, and who accept their offices with a consciousness of tremendous responsibility. For them this is no pastime, no mere opportunity for agreeable and pleasant social diversion. Nor is it simply a chance to plume themselves in the regalia of their several offices, or to revel in the aesthetic satisfaction of ritual and efficient “floor-work.” For them—Masonry, hoary with age, majestic in its confidence of acceptance, has come “to the kingdom for such a time as this.”

It is trite to attribute the difficulties of the present hour to the depression and silly to assume that with the passing of the immediate economic stringency we shall once again resume our accustomed way, receiving members, conferring degrees, eating doughnuts and coffee, and indulging in a constantly recurring program of mutual back-slapping . . . having suffered only a temporary interruption of our normal procedure. Men who think, know that the thing that is happening is more than periodic economic disturbance. They know that there has been a tremendous spiritual disturbance in the earth. They know that

this depression is super-imposed upon a vastly significant spiritual background. They are beginning to realize the truth of the word—"Man shall not live by bread alone." A movement so vast and so profound that it engulfs nations and threatens to engulf a civilization as the present movement does, is too great to be dismissed by petty men who smugly wait for recovery to take place.

Figuratively speaking, Masonry has been able to say to the world across the centuries: "I have meat that ye know not of." It has subsisted upon a diet of spiritual reality. Its trust has been in God, and its faith well founded. Today literally millions of men are hungering for that spiritual reality upon which our institution has grown. It is for us who sense the responsibility of membership in so great a fraternity to see that the hunger is not denied.

With the loss of their material wealth, many men lost everything that they know in life to be worth while. Now with money and property gone they are bewildered, lost, uncertain which way to turn or what to do. They find no meaning in life. The result is

The Printing Press of Randle Holmes III, The Freemason

There will always be a halo of romance surrounding the name of Randle Holme the Third, on account of his association with the Lodge of Masons at Chester 1660 (?) and his work *The Academy of Armory*, printed by himself at his house in Bridge Street, Chester, and which ranks at the earliest book printed in the city. The valedictory address at the end of the volume is as follows:—

"Courteous Reader,

"Hitherto I have through great pains and charges caused to be printed 'The Academy of Armory,' the remaining part is all ready for the press and wants nothing but encouragement for the work; for I must acknowledge myself not at present able or sufficient to carry on so great a work without assistance, for the times are so hard, trading is dead, money scarce, paper wanting (else at double if not treble rates to what I first began), wages great, and the daily laying out so much, and above all gentlemen's coldness of zeal in promoting the same, that amongst the many thousands of noble families and rich estates in our part of the country—via Cheshire, Lancashire and the six counties of North Wales—not above twenty-five have advanced money to the work, whose names I have dedicated chapters unto, others I have mentioned, who have promised to have it when published, but nothing to encourage it forward, so that by reason of my own rash laying out (above what I have received which is about six hundred pounds) I am resolved to go no further, but send pen feathered birds unto the world to gather crumbs to nourish and bring up the rest, else they are like to die in the nest which if the

chaos upon a great scale. In their confusion they are as dangerous as a herd of stampeded cattle. Everything that stands in their way is in danger of destruction. Somehow meaning and purposefulness must be put back into their lives and into the life of the world.

Certainly an institution whose two fundamental tenets are faith in God and a vigorous insistence upon the immortality of the human soul has a word to say in an hour like this. We who insist that back of all the confusion of the present, back of all the sorrow, distress, suffering and apparent hopelessness, there is One who gives meaning to life, Who neither slumbers nor sleeps, and Who has not lost His control of the universe of which He is the divine Architect—face a great and commanding opportunity in this portentous day.

"Tomorrow, and tomorrow, and tomorrow" will be great and glorious if today such institutions as ours remember their great trust and perform well and nobly their part.

*Who hath matched us with this hour.
"Now God be thanked,*

gentry suffer, it will be more their loss than mine, I will say no more but commit it to the censure of many, but be it understood by few, neither indeed can it be, till it arrives at its full plumage, at which time I shall not care who censures, but answer such as once a grave signor did: 'find not fault till thou has done better,' or as a French general said to such as envied his greatness: 'Do as I have done and receive my honour'; and so farewell.

RANDLE HOLME."

The printing press and plant passed into Welsh hands about 1701, and was much used for printing in the Welsh language.

Thomas Jones, a London printer, who received the King's Letter Patent in 1679 "For the sole liberty and licence of writing, printing and the publishing an almanack in the British Language," removed to Shrewsbury, where he opened a printing office in 1695. He had in his office a man named Ellis Edwards, whom he had taught his craft. This workman, dissatisfied with his wages, placed obstacles in his master's way by absenting himself from work, etc., thereby delaying the publication of the Book of Common Prayer which was advertised to appear shortly.

During the interval, Thomas Jones arranged to print a certain author's book. Ellis Edwards interviewed the author and suggested a cheaper way of doing the work, stating that his master had bargained for Randle Holme's press and type at Chester; but that he could forestall him as he had not paid for them, and had paid no deposit. Randle Holme the Fourth rented to the author his press for six years, Ellis Edwards being employed as his compositor and printer.

—S. L. C. in *The London Freemason*.

Mother Lodge

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The tenderest of Masonic affections cling around this phrase; men away from home have a longing for their Mother Lodge, indefinable in words, as ethereal as a flower-scent, as actual as the good standing cards they carry in their pockets.

But what is this that men call Mother Lodge? Ritually, a lodge is the legal number of brethren, assembled with a charter, or warrant of constitution, and the three great lights of Masonry properly arranged. Legally, it is all the brethren whose names are carried on the rolls, formed into an organization by recognition from the grand lodge which gave them—or those they succeeded—life as a part of the grand lodge family of lodges. Physically, a lodge seems, to the brethren who compose it, to be the room in the Temple in which they meet. Yet none of these definitions satisfy the thoughtful as complete.

While a charter, or warrant of constitution, and the three great lights are necessary for holding a lodge, the destruction of the charter, the loss of the three great lights, does not destroy the lodge. Duplicate charters may be issued; new great lights may be obtained . . . read the words of Brother J. C. Stewart, Cannongate Kilwinning Lodge No. 2, Edinburgh, Scotland:

*Time's ravages does Time repair,
Time's deepest wounds are healed by Time;
The Master passes from the Chair,
The Warden to the Chair doth climb.
Master and Warden soon are gone,
The Lodge lives on, the Lodge lives on!*

*The torch of light is handed down
The ages that so swiftly flee;
Out of our frailty comes renown
And life from our mortality;
The pomps of yesteryear are gone,
The Lodge lives on, the Lodge lives on.*

The lodge cannot be *only* the brethren who compose it, as these continually change. A brother may remove from the vicinity in which his Mother Lodge meets, remain away fifty years, and return to find every brother he knew when he first saw Masonic Light, gone to the Grand Lodge Above. Yet his Mother Lodge remains.

The lodge cannot be *only* the room in which meetings are held. Temples are temporary, lodges move from room to room, sometimes from town to town, or even state to state. California Lodge, No. 13, of the District of Columbia, moved to California in 1849, and became California Lodge No. 1 in the grand lodge of that state; many army lodges have traveled far. Yet these are still Mother Lodges to those brethren who are their sons.

The difficulty of defining just what we so love as our Mother Lodge is increased by the word "Lodge"

having more than one meaning. The church is an organized body of worshippers who meet in a church; burn the edifice, the church remains. Used in this sense the lodge is that indefinable organization which meets in the lodge room. The word has come down to us from operative days, when workmen erecting a Cathedral built a hut, or lodge, in which to keep the plans, meet and talk over the work, use as a recreation hall in bad weather, even to sleep in. "Lodge" is a legitimate descendant of the good old Anglo-Saxon word *logian*, meaning "to dwell." Spelled "logge" it is mentioned in our oldest document, the Regius poem, 1390.

When the word means an organized body of Freemasons, it is in contradistinction to a *Chapter* of Royal Arch Masons, a *Council* of cryptic Masons, a *Consistory* of Scottish Rite Masons, a *Commandery* of Knights Templar.

Occasionally the lodge is a piece of furniture. In the beautiful ceremonies of Consecration, Dedication and Constitution of a new lodge, the symbolic corn, wine and oil are sprinkled upon an actual object, representing the lodge. Usually it is an oblong box, covered with white cloth. This use of an object called "the lodge", to visualize the formation of the new organization, is very old; Preston speaks of it in his *Illustrations of Masonry*, first edition, 1772, as follows:

The grand master, attended by his officers, and some dignified clergymen, form themselves in order round the lodge in the center; and, all devoutly kneeling, the preparatory prayer is rehearsed. The chaplain produces his authority, and being properly assisted proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The first clause of the consecration prayer is rehearsed, all devoutly kneeling; and the response is made, Glory to God on High. Incense is scattered over the lodge and the grand honors of Masonry are given.

The Mother Lodges of all men now living are lodges of master Masons. They may, indeed, be "open on the first degree" or "called off to the second degree" but, according to Mackey, in these modern days no "lodge of entered apprentices" or a "lodge of fellow-crafts" can exist.

A charter or warrant which empowers them to work as a lodge is given to a certain number of *Master Masons*. No lodge can work without a master or wardens. A master and his wardens *must* be master Masons. All lodges, then, are lodges of master Masons. The phrase often written in lodge minutes: "The Lodge of Master Masons was closed and a Lodge of Entered Apprentices opened" cannot be a statement of fact. When a lodge of master Masons is *closed*, there is an end to the work of the evening. As a matter of fact the lodge is *not* closed when "work" is to be done on

either of the first two degrees; it is reopened "on the entered apprentice (or fellowcraft) degree" either by actual ceremony, or "calling off to" or "calling on to" the appropriate degree.

Many modern Masonic jurists dispute this, and reference is made in more than one book of constitutions and code to "opening a lodge of entered apprentices", as for a corner stone laying. The general practice of grand lodges, however, regardless of how their laws are worded, is to open first on the master Masons degree and then either reopen or "dispense with labor on the master Masons degree to call on to labor on the entered apprentices degree."

In operative days, lodges were composed of Fellows of the Craft. Attached were a certain number of apprentices who became "entered" when they passed their novitiate and were enrolled on the books of the lodge. At the heads of such lodges were master Masons — architects and planners of great buildings. These received and judged the "master's piece" made by entered apprentices who had served seven years and who desired to become Fellows.

At the revival of Masonry in its speculative form in the first grand lodge (1717) lodges worked only the entered apprentice's degree. The fellowcraft degree and the "master's part" were conferred only in grand lodge. At this time all lodges could truly be called "lodges of entered apprentices", from which we date our custom of laying cornerstones while open on the first degree. Shortly after the formation of the Mother Grand Lodge, the degrees were written into their present forms by Anderson and Desaugliers and, later, Preston. All lodges were then given the right to confer all three degrees. Since that time—which also saw the beginning of the practice of issuing warrants—all Masonic lodges have been made up of master Masons.

Lodges are created by grand lodge. Seven or more brethren who desire to form a new lodge petition the grand master; if he so desires he issues a dispensation to hold a lodge. A lodge U. D. can make Masons, but do little else, and its dispensation lasts only until grand lodge meets, when it may, or may not, grant a warrant to the U. D. lodge to be a regular lodge. Even after the granting of the charter, or warrant of constitution, the lodge is not "duly constituted" and does not become so until the grand master (or a brother he deputizes for the purpose) and grand officers (or their representatives) perform the ceremonies of consecration, dedication and constitution.

This ancient ceremony differs as to ritual in the several jurisdictions, but the intent is the same in all, and the general form very similar. Proceedings are opened with prayer. The dedication is accomplished when the grand officers pour upon the piece of furniture representing "the lodge", the "corn of nourishment, the wine of refreshment and the oil of joy." Consecration is accomplished by prayer to the Great Architect, and constitution by pronouncement from the grand master. Comparatively few brethren have an opportunity to see this ceremony; all should read it in the code, ahiman rezon or book of constitutions of the grand lodge.

The entered apprentice is informed that the form of a lodge is that of an "oblong square." The apparently contradictory words come from an antiquity to which the memory of man runneth not. The "oblong square" is the shape which our ancient progenitors imagined the world to be, probably because the swing of the sun across the sky is longer from east to west than its movement from north to south, between winter and summer. Masonically, the words are not contradictory, since the "oblong" is formed of four squares, no less so that one leg of each is longer than the other. The Pythagorean Problem (forty seventh problem of Euclid) is usually, and always more beautifully, demonstrated with a square which has one leg longer than the other, than with the familiar master's square with legs of equal length.

To us the lodge is a symbol of the world, just as the "oblong square" symbolized the shape of the world to our ancient brethren. Ritualistically, a lodge has the "vast proportions" of extending indefinitely "from East to West" stretching "from earth to heaven", encompassing both center and circumference. It is universal; not located necessarily in one spot, confined to one room, one temple, one city. In San Francisco a New York brother is still a member of his Mother Lodge; in China the visitor to Pekin Lodge (Massachusetts dispensation) is still a member of his Boston lodge. Precious the thought to many a wanderer that where he is, there also is a bit of his Mother Lodge.

Extending the idea of the universality of the lodge is its covering, the clouded canopy. Our ancient brethren, holding their meetings on high hills and in low vales, knew no other roof. Jacob visioned his ladder from earth to heaven, the rungs of which we name with those most precious teachings which come from the lodge—faith, hope and charity. Truly, the brother in a far city who thinks lovingly of his Mother Lodge has reason to carry her sacredly in his heart, since size and extent, covering and lessons, are so great.

Nor need any sojourning brother, even if he be where is no lodge for him to visit, be without those appurtenances of every lodge—the furniture, the lights and the jewels. Great lights are to be found the world over—in every hotel bed room is a Gideon Bible. Square and compasses hang from millions of watch chains, are on countless rings, and their images are in the minds of every Freemason. He may keep three lesser lights burning in his heart, though years may pass before he sees them around the altar of his Mother Lodge, and as for Ashlars and trestleboard, square, level and plumb, he is a poor Freemason indeed who does not keep them in his memory, for use in everyday life.

My Mother Lodge! What tenderest associations cling about the phrase; with what veneration do loving Freemasons speak of "Old Number 17" or "The Old Lodge" with "old" as a term of endearment. With what pride do we think of the achievements of our Mother Lodge; the brethren who went forth from her to war, the money she has given to the Masonic Home, the square work she has done, the good men and true she has selected to be her sons, the good times she has supplied

in innocent gaiety for her children, her tender care of the sick, feeble, helpless; her comforting in grief those who have loved and lost.

("Foreign Countries")

Tenderest of sentiments, loveliest of memories, dear-

Work to Do!

By ALFRED H. MOORHOUSE, F. P. S.

In the dark days through which the nation and the world are now passing, few rays of light shine forth to point the path of mortals. Yet there is one, strong and fair, which must be apparent to those who, undeterred by adversity, diligently search their minds and give intelligent heed to the promptings of reason and the signs of the times.

Out of the murk of conflicting opinions from every conceivable direction, gleams the beacon of Truth: "divine attribute and the foundation of every virtue" beckoning the wayfarer to the straight course.

Not always is the path clear, however. Beset with difficulties and the limitations inherent to man's multiple nature, the urgings of self-interest and greed, the false shams of social striving, a desire to climb to worldly eminence even over the prone bodies of weaker mortals, and a too evident desire to salve conscience with false logic and unsound standards, men still seek for happiness, and at the end of life find they have but clutched at a shadow or followed a will-of-the-wisp.

Putting aside these things, men of better discernment have, through faith in simpler things, found merit and content beyond expression in the knowledge that by a *useful* life they have measurably relieved the discomfort and unhappiness of others; that gracious deeds, simply done, with no thought of reward or desire for profit, have lightened the burdens of the miserable, bringing generous reward in a peace of mind passing understanding, leaving them in the presence of Death, the consolation of a clean spirit and abiding faith in the divine Creator.

Even in this busy age there is no man who in his moments of leisure, when thoughts are turned away from "practical" things, who may not count occasions when a kind word here, a friendly admonition there, a little charity of the right sort at the right time, could have greatly helped his weaker fellows.

Regrets that these opportunities have not been realized will be among the bitter reflections of later days, when the inevitable end appears and a casting-up of life's accomplishments is made and the ledger balanced.

To a study of Truth through Masonic Light, the Freemasonry of all nations is invited. With many obstacles to be overcome, but with indomitable will and courage of free men to urge, the earnest Mason may, if he will, make his mark on the pages of history and bequeath to posterity a record of enduring merit as well as a worthy example.

The flippancies of today are not of the substance of

est of associations cling about the Mother Lodge. While men cherish so much of the intangibles of the hidden land of the spirit, hold so dear that which is not of the earth, earthy, none need fear that Freemasonry will pass away!

true living. A little thought should readily convince that those things in which men sometimes place implicit faith are often but the merest trivialities, unworthy of the consideration they receive or deserve.

To outline a specific course of conduct adaptable to every single individual would be an impossible task. To state a few simple truths that all men may recognize as such, which will serve as guide posts to better days and deeds, is easier of definition and of greater value.

These truths may be found in a careful consideration of the lessons of Freemasonry, set forth in symbolic language in its exquisite ritual, and evidenced also in the lives of many long gone who have fought a good fight and kept a faith meriting entry into the Celestial Lodge.

Under the clouded canopy of the lodge-room, as out under the sky of everyday life, in all its devious paths, Freemasonry calls, earnestly seeking and following the promptings, even urgings, of men's better nature, inculcating in its novitiates the precepts placed before them in their progress through the degrees and giving therein abundant guidance for everyday conduct.

It is failure on the part of so many to perceive self-evident truths that makes men measure up to less than the full stature of Masonic manhood.

In the pursuit of happiness all members of the Philathes Society, have a motto, "There is no religion higher than Truth," which blazons forth to exemplars of true Masonic conduct the golden rule of the Fraternity.

Through high idealism and on earnest attempt to reach it, each and every one may fulfill his destiny, justify his creation, and leave on the trestleboard of eternity a record fitting to be remembered.

Anything less is not enough. Ephemeral are the satisfactions of worldly ambition, but consolation beyond belief attend the true follower of Masonic principles, not only in his contacts with those within the Craft, but with all others to whom his words and deeds will in marked degree serve as a pattern.



WHAT THE SECRETARY SAID TO THE LODGE "PIKER"

By OTIS A. ANDERSON

"I heard that the grand secretary has written a letter to all the lodges urging them to establish a Charity Fund. What's the idea? I thought that seventy-five cents of our annual dues go to grand lodge for this purpose. Looks to me as if Grand Lodge should take care of our charity cases if we are paying part of our dues into the general Charity Fund." One of the local bankers, notorious in Scottish Rite circles because he never put more than a dime in the box of fraternal assistance after eating a fifty cent meal, was speaking.

"And besides, you know the protest I raised when our annual dues were increased from five to six dollars. I wrote a letter to the master of all the lodges telling them what I thought. This increase in dues, which I understand went into the Sanitarium Fund, should be ample for all charity cases we may ever have."

"If you will pardon my speaking very plainly, Brother Dinwithers," answered the secretary, "I think you of all men should have sufficient intelligence to understand the situation. You are accustomed to dealing in large figures, and know what it takes to run an institution.

"Let's take your last remark first, the comment on the Grand Lodge Sanitarium. To begin with, when the Sanitarium was decided upon, all the lodges in the state had two years' advance notice of the increase in dues. That extra dollar that you speak about is used for Sanitarium purposes only, and if you will multiply the state membership by one dollar, you will have the amount collected annually for the Sanitarium. Pretty small, if you figure out what is being done with it, and what kind of an institution we are maintaining as one form of Masonic charity in this Jurisdiction.

"Our Grand Lodge also has a general charity fund, which takes care of unusual cases. Such are the ones that relate to brethren, widows and orphans, and just how they are being handled can be seen by reading the report of the Grand Charity Fund. You can find it in the annual volume of proceedings. Some of these payments are partial ones, made to supplement what the local lodges are doing themselves.

"The trouble with the charity work of Freemasonry," continued the secretary, "lies in the fact that charity is a duty of the individual Mason, and not an obligation of his lodge or the grand lodge. Freemasonry makes no promises; you are the one who makes prom-

ises, and takes obligations, when you join the Fraternity. Freemasonry owes you nothing, but it shows you how to become a better man and a better citizen, and teaches you to exemplify the Masonic lessons in your daily life as an individual. If you feel that you cannot afford the little it costs you to belong, you had better ask for your demit, for you have no business belonging to an organization which entails sacrifice of money or time which belongs to your family. A case of temporary hard luck is a different thing entirely.

"Take the average lodge, for example—the kind the grand secretary has in mind when he asks that each lodge arbitrarily set aside a portion of the fees for initiation and for dues into a fund which will be reserved for charity purposes only. You may say that you need no such fund because in all the years this lodge has been in existence we have had no calls. But what happens is this: Some member of this lodge, sojourning elsewhere, meets with an accident or finds himself in distress. The brethren of that community are called upon; they advance something to tide over the emergency, and then turn to us for instructions as to further payments. We are obligated, in the first place, to pay back what they advanced; and as the brother is a member of our lodge, we should take care of anything else he might require. Above all things, we should not expect the distant lodge to pay out anything except what the dictates of their own hearts may prompt them to do in the name of Masonic relief.

"That is where this local lodge Charity Fund comes in. If we have several hundred to several thousand dollars set aside for such contingencies, we don't have to go around and ask each member of this lodge to put his thin dime or a ten-dollar bill into the collection. Or, as has happened so often that it is a disgrace to the Craft, leave the brother on the hands of the local brethren, if not neglecting him entirely.

"Get the point now?

"And let me say just another word. In the language of the street, we are 'all wet' on this charity situation anyhow. Let me ask you, how often are you called upon to contribute something in the name of Masonic charity? Our lodge, with a St. John's Day collection in December, to be used for non-Masonic charity, proposes rather an exceptional course. I happened to be sitting next to you last year, and noticed that all you put in the collection was a measly quarter, while the candidate of the evening, who just got through a short time ago paying fifty

dollars for his fees, came across with a five-dollar bill. The lessons of Masonry were vivid in his mind, and the impression created when he was asked to make a voluntary contribution for charity will no doubt linger for many a year.

"I happen to know that our brethren under the English constitution, and no doubt this also applies to the Continental lodges, consider their annual dues the smallest amount of their Masonic payments. Only two weeks ago we had a brother here from a lodge whose annual dues are five dollars, but who had already contributed more than one hundred dollars this year alone for charities his lodge supports. That lodge not only supports three great English Craft charities, Royal Masonic Institution for Boys, Royal Masonic Institution for Girls and the Royal Masonic Benevolent Institution, but also three others. That's the kind of Masonry that makes one's heart glow with pride when he hears about it and also burn with shame that we have pikers in our lodges who grumble when dues are increased from five dollars to six, and who drop dimes and quarters in the collection after eating meals costing the lodge several times that amount.

"I'd like to say a few things more, Brother Dinwithers, but that can be deferred until later."

Whoever is fond of receiving great impressions, expansive exaltations of consciousness, cannot fail to be irked and galled by the littleness and the festering jealousies of the crowd. Like Daniel Boone, he will grasp for breath within the conventionalities of society, and with a sigh of boundless relief rush to the wildernesses of nature and lonely thought, throwing his soul open to the fresh fellowship of field, forest, mountain, stream and star. The praised, aspiring Maurice de Guérin writes in his journal: "The longer I live and the clearer I discern between true and false in society, the more does the inclination to live, not as a savage or a misanthrope, but as a solitary man on the frontiers of society, on the outskirts of the world, gain strength and grow in me. The birds come and go, and make nests around our habitations they are fellow-citizens of our farms and hamlets with us; but they take their flight in a heaven which is boundless, but the hand of God alone measures to them their daily food, but they build their nests in the heart of the thick bushes, or hang them in the height of the trees. So would I, too live, hovering round society, and having always at my back a field of liberty vast as the sky."—JULIUS J. PRICE.



FEBRUARY ANNIVERSARIES DECEASED BRETHREN

James Otis, American statesman and patriot, was born at West Barnstable, Mass., February 5, 1725, and became a member of St. John's Lodge No. 1 of Boston.

George Washington was born February 22, 1732, at "Wakefield," Westmoreland Co., Va., and received the Masonic degrees in Fredericksburg (Va.) Lodge No. 4.

Maj. Gen. John Sullivan, Revolutionary officer, was born at Somersworth, N. H., February 17, 1740, and became first Grand Master of that state.

Isaac Tichenor, Governor of Vermont for several years and U. S. Senator from that state, was born in New-ark, N. J., February 8, 1754. He was a member of one of the first five lodges in Vermont.

Capt. Isaac Chauncey, naval hero of the War of 1812 and member of Independent Royal Arch Lodge No. 2, New York City, was born at Black Rock, Conn., February 20, 1772.

Christopher Gore, Governor of Massachusetts (1809) and U. S. Senator from that state (1813-16), became a member of Massachusetts Lodge at Boston, February 13, 1781.

Baron von Steuben was, on February 6, 1789, appointed a member of the committee to communicate to George Washington, who had just been elected President, information of his election to honorary membership in Holland Lodge No. 8, New York City. General von Steuben was made a Mason in Germany by Frederick the Great.

Joseph Brant (Thayendanege), Mohawk Indian Chief, became first Master of Lodge No. 11 at Mohawk Village near Brantford, Canada, on February 12, 1793.

Robert R. Livingston, jurist, orator and statesman, died at "Clermont," N. Y., February 26, 1813. He became the first Grand Master of New York in 1784, holding that office for 17 years.

Dr. James Craik, physician to George Washington in the latter's last illness, Surgeon General of the Continental Army, first U. S. Surgeon Gen-

eral and member of Alexandria-Washington Lodge No. 22, died at "Vawclease," near Alexandria, Va., February 6, 1814.

Victor Du Pont, captain in the War of 1812, became a member of Temple Lodge No. 11, Wilmington, Del., February 11, 1819.

Elisha Kent Kane, famous Arctic explorer after whom Kane Lodge No. 454, New York City, was named, was born February 16, 1857, at Havana, Cuba.

DeWitt Clinton, Grand Master of New York and Governor of that state, died at Albany, February 11, 1928.

Joseph Jefferson, famous actor, was born in Philadelphia, February 20, 1829, and in 1857 became a member of Concordia Lodge No. 13, Baltimore, Md.

Gen. John A. Rawlins, Secretary of War under President Grant and a member of Miners Lodge No. 273, Galena, Ill., was born at East Galena, Ill., February 13, 1831.

John C. Breckinridge, 14th U. S. Vice President, petitioned Des Moines Lodge No. 41, Burlington, Iowa, for the Masonic degrees February 7, 1842. In 1860 he became an active member of the Southern Supreme Council.

Alexander M. Dockery, Grand Master of Missouri (1881) and 3rd Assistant Postmaster General in the Wilson Cabinet, was born at Gallatin, Mo., February 11, 1845.

William F. Cody (Buffalo Bill), was born in Scott County, Iowa, February 26, 1845. He received the Masonic degrees in Platte Valley Lodge No. 32, North Platte, Nebr., and was knighted in Palestine Commandery No. 13, North Platte, Nebr.

Robert E. Withers, Grand Master of Virginia (1871-73) and U. S. Senator from that state, became a member of Marshall Lodge No. 39, Lynchburg, February 1, 1851.

Frederick Webber, Secretary General of the Southern Supreme Council (1886-1907), was knighted in Louisville (Ky.) Commandery No. 1, February 28, 1851.

Gen. Albert Pike, 8th Grand Com-

mander of the Southern Supreme Council, was knighted in Washington, (D. C.) Commandery No. 1, February 9, 1853.

Charles H. Byrn, Grand Master of Tennessee (1910), was born near Milton, Tenn., February 8, 1856, and on February 3, 1895, was initiated in Mt. Moriah Lodge No. 18, Murfreesboro, Tenn.

Albion K. Parris, Governor of Maine (1822-27) and later U. S. Senator from that state, died at Portland, Me., February 22, 1857. He was a member of Ancient Landmark Lodge No. 17 of Portland.

Allen B. Wilson, American inventor, became a member of Harmony Lodge No. 42, Waterbury, Conn., February 2, 1865.

Henry R. Rathbone, Congressman from Illinois (1923-28), was born at Washington, D. C., February 12, 1870, and was a member of both York and Scottish Rites. His parents occupied the Lincoln box at Ford's Theater on the night the President was assassinated.

James Daniel Richardson, 12th Grand Commander of the Southern Supreme Council, was crowned an active member of that body by Grand Commander Albert Pike, February 28, 1885.

Charles E. Rosenbaum, Lieutenant Grand Commander and Dean of the Southern Supreme Council, was passed in Magnolia Lodge No. 60, Little Rock, Ark., in February, 1886. His death occurred at Little Rock, February 25, 1930.

Philip S. Malcolm, Grand Prior of the Southern Supreme Council, received the Thirty-third Degree, February 14, 1891. His death occurred at Portland, Ore., February 1, 1929.

Perry W. Weidner, Grand Minister of State, Southern Supreme Council, and Grand Master of Grand Encampment, K. T., U. S. A., received the Thirty-second the Thirty-second Degree at Cincinnati, Ohio, February 25, 1897.

Richard W. Thompson, Secretary of

the Navy under President Hayes and one of the founders of the Masonic Veterans' Association of Washington, D. C., died at Terre Haute, Ind., February 9, 1900.

Gen. Lew Wallace, Governor of New Mexico Territory (1878-81) and celebrated author, died at Crawfordsville, Ind., February 15, 1905. He was a member of Fountain Lodge No. 60, Covington, Ind.

David B. Henderson, Speaker of the House of Representatives (1899-1903) and a member of Siloam Commandery No. 3, K. T., Dubuque, Iowa, died in that city February 25, 1906.

Frank C. Emerson, Governor of Wyoming (1927-31) and a member of both York and Scottish Rites, was made a Mason in Cheyenne (Wyo.) Lodge No. 1, February 5, 1907. He died at Cheyenne, February 18, 1931.

William Howard Taft, 27th U. S. President and Chief Justice of the U. S. Supreme Court, was made a Mason "at sight" by the Grand Master of Ohio in the Scottish Rite Cathedral at Cincinnati, February 18, 1909. On February 22, 1911, President Taft visited Alexandria-Washington Lodge No. 22.

Francisco I. Madero, President of Mexico (1911-13) and a Thirty-third Degree member of the Supreme Council of Mexico was killed February 22, 1913, after being captured during the revolution against his administration.

Henry M. Teller, Grand Prior of the Southern Supreme Council and Grand Master of Colorado, died at Denver, February 23, 1914.

Lord Blythswood, Grand Master Mason of the Grand Lodge of Scotland (1926-29), became a member of the Grand Lodge of the Royal Order of Scotland in February, 1921.

Earl Douglas Haig, British Field Marshal, was passed in Elgin Lodge No. 91, Leven, Scotland, February 2, 1924.

Henry B. Quinby, Grand Master of New Hampshire and Governor of that state, died at New York City, February 8, 1924. He was an active member of the Northern Supreme Council.

Sir Frederick Halsey, Deputy Grand Master of the United Grand Lodge of England, died in London, February 12, 1927.

Alexander P. Moore, U. S. Ambassador to Spain, Peru and Poland, died in California, February 17, 1930. He was a member of Tancred Commandery No. 48, K. T., Pittsburgh, Pa.

LIVING BRETHREN

Hamilton F. Kean, U. S. Senator from New Jersey and a member of Essex Lodge No. 49, Elizabeth, N. J.,

was born at "Ursino," Union Co., N. J., February 27, 1862.

Lord Amphil, Viceroy and Governor General of India (1904) and Pro Grand Master of the Grand Lodge of England since 1908, was born at Rome, Italy, February 19, 1869.

Channing H. Cox, former Governor of Massachusetts, was born at Manchester, N. H., February 28, 1879, and is a member of many Masonic bodies in Boston.

Sir Philip C. Smith, Grand Secretary of the Grand Lodge of England, was initiated in Apollo University Lodge No. 357, Oxford, February 9, 1886.

Ralph O. Brewster, former Governor of Maine, was born at Dexter, Me., February 22, 1888. He is a member of both the Scottish and York Rites.

Roger T. Peckinpaugh, manager of the Cleveland Americans, was born at Wooster, Ohio, February 5, 1891, and is a Scottish and York Rite Mason.

Edgar C. (Sam) Rice, a member of the Washington "Senators," was born in Morocco, Ind., February 20, 1892, and is a member of Mary Commandery No. 67, K. T., Illinois, and Almas Shrine Temple, Washington, D. C.

Clarence M. Dunbar, Past Imperial Potentate of the Mystic Shrine, was knighted in Bristol Commandery No. 29, Attleboro, Mass., February 1, 1902.

Col. Charles A. Lindbergh was born at Detroit, Mich., February 4, 1902, and is a member of Keystone Lodge No. 243, St. Louis, Mo.

William H. Duckworth, in 1931 Grand High Priest of the Grand Chapter, R.A.M., of New Mexico and Grand Commander, K.T., of New Mexico, received the thirty-second degree at Santa Fe, February 21, 1917.

Dr. Joseph Fort Newton, D.D., eminent Masonic author, was installed as Grand Prelate of the Grand Encampment, K.T., U. S. A., February 27, 1929.

Franklin D. Roosevelt, President-elect of the United States, received the thirty-second degree at Albany, N. Y., February 28, 1929.

Paschal Ortiz Rubio, former President of Mexico and a Mason of thirty years' standing, received the thirty-second degree at Chapultepec Castle, February 6, 1931.

CORNER-STONE LAID

BY FREEMASONS

The Grand Lodge of Georgia laid the corner-stone of the new \$3,000,000 post office at Atlanta, Ga., on Saturday, February 11, 1933. William B. Clarke, of Savannah, Grand Master of the Grand Lodge, officiated at the ceremonies, and Governor Eugene Talmadge made the principal address.

PIONEER FREEMASONRY

Nova Scotia became British territory half a century before Quebec fell, and the rest of the country passed under British sovereignty. Freemasonry in Nova Scotia dates back to the years contemporaneous with its beginnings in Massachusetts and Pennsylvania. The second Provincial Grand Lodge of Nova Scotia (1784-1829) exercised almost absolute sovereignty independent of the Grand Lodge of England (Ancients). Its territory after the American Revolution included not only Nova Scotia, but also Prince Edward Island and the present Province of New Brunswick, organized by the Loyalists from New York and other American colonies.

WASHINGTON OPPOSED

BOSTON TEA PARTY

Among the mass of Washington's correspondence now in the Library of Congress, a letter was recently found which he wrote to George William Fairfax, June, 1774, just after the Virginia House of Burgesses had been dissolved by the Royal Governor for alleged expressions of disloyal sentiment. In the letter which was dated at Williamsburg, then the colonial capital of Virginia, Washington said, in part:

"The dissolution," he stated, "was as sudden as unexpected, for there were other resolutions of much more spirited nature ready to be offered to the house which would have been unanimously adopted respecting the Boston port bill, as it is called, but were withheld until the important business of the country could be gone through. As the case stands, the associates sat for 22 days for nothing.

"The day after this event the members convened themselves at the Raleigh Tavern and entered into an inclosed association, which being followed in two days after by an express from Boston acquainting us of the sentiment of some meetings in our sister colonies to the northward.

"In short, the ministry may rely on it that Americans will never be taxed without their own consent, that the cause of Boston the despotic measures will be considered as the cause of antagonism (not that we approve of their conduct by destroying the tea) and that we shall not suffer ourselves to be sacrificed by piecemeals, though God only knows what is to become of us, threatened as we are by so many hovering evils as hang over us at present; having a cruel and bloodthirsty enemy upon our backs, between whom and our frontier establishments many skirmishes have happened and with whom

a general war is inevitable unless those from whom we have a right to seek protection as endeavoring to fix the shackles of slavery upon us."

The letter continues in the same tenor with involved and badly punctuated sentences which might appear to indicate that Washington, sensing the gravity of the situation, was much perturbed.

Though Washington opposed the Boston tea incident in the above letter, a few days later he wrote Bryan Fairfax from Mount Vernon expressing disapproval of placing Boston under rigorous military government, maintaining that considering the injustice which the people of that port had suffered, it was but natural that they had broken the bounds of propriety.

IN THE DOMINICAN REPUBLIC

The Dominican Grand Lodge is a regular organization, and has been operating continuously since 1858. The grand master is A. Jupiter, who is president of the Supreme Court of Justice, and the grand secretary, Augusto Gatón Richiez. This grand lodge adheres to the ancient landmarks of Masonry, requires a belief in God, has absolute authority over the symbolic degrees in that republic, and is in relations of amity with many of the grand lodges in the United States.

There is also a supreme council of the Scottish Rite in this republic which has been in existence for many years.

Two years ago, when a hurricane wrecked the City of Santo Domingo and a large part of the island, the Masonic brotherhood rendered conspicuous service.

MASONIC FACTS

There are 895 lodges in obedience to the Grand Lodge of Scotland. Of these 573 are situated in Scotland, and 322 overseas.

The oldest lodge minutes extant are those of St. Mary's Chapel, Edinburgh, dating back to 1599.

Some American grand lodges permit "honorary membership."

M.W. Bro. Charles H. Johnson, Grand Secretary of New York, is honorary member of 51 New York lodges.

Only six jurisdictions use the word "compass" instead of "compasses."

Ancient Craft Masonry designated the colors of the degrees as follows: E. A., white; F. C., blue; M. M., red.

In early days when it was suspected a profane had penetrated the lodge a member cried, "It rains!" and the lodge was purged immediately.

A Masonic lodge never "adjourns." It opens and closes at the pleasure of the worshipful master.

The Grand Lodge of Illinois declines to lay corner stones of churches.

Swedish Freemasonry is distinctly Christian in ritual and character. Gustav V, the present King, is Grand Master.

There are three copies extant of the first Masonic book published in the United States, Benjamin Franklin's edition of "Anderson's Constitutions," printed in 1730. They are in the library of the House of the Temple, Washington, D. C., the Iowa Masonic Library, Cedar Rapids, Iowa, and the Masonic Library in Philadelphia.

There are 4,622 lodges on the Grand Lodge Register of England, and they include lodges all over the globe.

Franklin Delano Roosevelt will be the twelfth President of the United States who was a Mason.

The Masonic apron of Roger Sherman, signer of the Declaration of Independence, is now in Yale University.

The Grand Lodge of Massachusetts cherishes as a precious relic a lock of hair of George Washington, given to that body by Mrs. Washington.

There are only nine thirty-third degree Masons in England, one of whom is the Prince of Wales. The present King of England is not a Mason.

The only privilege an Entered Apprentice has is that of visiting a Lodge of Entered Apprentices. He is entitled to none of the other privileges of Freemasonry.

A Mason who directly or indirectly invites a man to present a petition for the degrees to a Masonic Lodge commits a Masonic offense.

The Scottish Rite creed declares: the cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission, and the guarantee of equal rights to all people everywhere the end of our contention.

The Hon. Sir T. B. Nariman, Most Worshipful Grand Master under Scotland in India, is a Parsee.

A Freemasons' Orphanage was established in Stockholm, Sweden, in 1753, the year in which King Adolph Frederick took upon himself the Chief-mastership over all Societies of Freemasons in the Kingdom, and became the first Protector of the Craft in Sweden.

York Rite Masonry is so called because, according to Masonic tradition, the rite originated in the old city of York over a thousand years ago (?).

The best history of the Comacine Masters, alleged forerunners of modern Masonry, was written by a woman, Leader Scott.

It is said that Raoul Palermi, for-

merly Grand Master of the Grand Lodge of Italy and Sovereign Grand Commander of the Scottish Rite of that country, exiled by Mussolini shortly after the establishment of the Dictatorship, has been recalled and now occupies an important position in the Fascist government.

DECREE AGAINST

A SPURIOUS GRAND

LODGE OF NEW JERSEY

In May, 1929, a certificate of incorporation of "The Grand Lodge of Ancient Free and Accepted Masons of New Jersey," was filed in the office of the Secretary of State of New Jersey. The certificate set forth certain rights and practices of the regular "Grand Lodge of the Most Ancient and Honorable Society of Freemasons of the State of New Jersey."

Several efforts were made by the officers of the regular Grand Lodge to show the founders of the new Grand Lodge that their operations would not only be an infringement upon the rights of the regular Grand Lodge but would tend to deceive the public in various ways. These efforts not availing, W. Holt Apgar, Past Grand Master and chairman of the Committee of Jurisprudence on behalf of the regular Grand Lodge of New Jersey, filed and prosecuted a suit in the Court of Chancery of that state against the new Grand Lodge, restraining and enjoining it against certain specified uses and practices of the regular Grand Lodge of New Jersey. Accordingly, on March 30, 1931, a decree was entered in favor of the regular Grand Lodge.

THE FIRST MASONIC

CHARITABLE INSTITUTION

The recent English Masonic deputation to the Grand Lodge of Sweden visited the Old People's Home in that country. They also visited another Masonic charitable institution there, a Freemason's orphanage at Stockholm, founded in 1753, by King Adolph Frederick, who assumed "Chief-mastership over all societies of Freemasons in the Kingdom." It is said to antedate all other Masonic charitable institutions in the world.

GRAND PRIOR OF CANADIAN

SUPREME COUNCIL, DEAD

The Rev. Frank Charters, D.C.L., 33°, an Active Member of the Ancient and Accepted Scottish Rite of Freemasonry for the Dominion of Canada, died at his late residence, Montreal, Quebec, November 10, 1932, at age sixty-eight.

In addition to his active ministerial and parochial duties for forty-four

years, Dr. Charters took a deep interest in educational and Masonic matters.

Initiated in Zetland Lodge No. 12, Q.R., on October 1, 1898, and Master of that lodge in 1903, Dr. Charters gave loyal and valuable service as an officer in various branches and bodies of the Fraternity.

MASTER MASON

DEGREE CONFERRED

BY THIRTY-THIRDS

On November 25, 1932, the Master Mason degree was conferred upon William Rhodes Hervey, Jr., Reynold Frederick Blight and John Haggelberry, at the Scottish Rite Temple, Los Angeles, Calif. William Rhodes Hervey, Sr., 33°, a Past Grand Master and Venerable Master of the Scottish Rite, raised his son, as did Reynold E. Blight, 33°, Master of Liberal Arts Lodge No. 677, at Wetwood Village, editor-in-chief of *The Masonic Digest*. Mr. Hervey officiated as Past Master of Pentalpha Lodge No. 202, and Mr. Blight as Master of Liberal Arts Lodge No. 677. They were assisted in the ceremonies by other Thirty-third Degree Scottish Rite Masons who filled the respective stations in the two lodges.

It has been the custom for many years among Thirty-third Degree Masons in some of the bodies of California to fill the stations when one of their sons was being raised to the sublime degree of Master Mason.

KING OF SWEDEN INSTALS

During the recent visit of the deputation of Officers of the United Grand Lodge of England and dignitaries of other English bodies to the Grand Lodge of Sweden, the King of Sweden performed the ceremony of installation in the Knight Templar Degree in the English language.

OLD NEW HAMPSHIRE

MASON DIES

Joseph S. Doolittle, aged ninety-seven, said to be the oldest Mason in New Hampshire, died recently at Portsmouth, N. H., at the home of his daughter-in-law.

Mr. Doolittle was a well-known instructor on patriotism for the Grand Army of the Republic and oldest member of St. Andrew's Lodge No. 56, A. F. & A. M., of Portsmouth, N. H. His grandfather, Dr. John Hazelton, served in the Revolutionary War as an assistant surgeon and was with Washington at Valley Forge. Mr. Doolittle served three years in the 14th New Hampshire Volunteer Regiment during the Civil War and was wounded in the battle of Winchester, Va.

Retaining a remarkable memory, he frequented schools and public meetings where he spoke and recited on patriotic subjects. In July, 1931, he was on the welcoming program of the historic frigate *Constitution* at the Portsmouth Navy Yard when that vessel set sail on her extensive trip to the various ports of the United States.

\$80,000 LEFT BY CHINESE

Antonio Dardell, said to have been the only Chinese who fought in the civil war and who died at New Haven, Conn., recently, at 91, left an estate of \$80,000. His wealth was invested in Connecticut securities which suffered little depreciation in the last three years. His will directed that the income of the estate go to his three daughters and on their death to Wooster lodge of Freemasons in New Haven.

OLDEST MASON PASSES

With the death on Wednesday, Feb. 8, 1933, of Philip Edward Peers in Farmington, Mo., at the age of 100 years, 4 months and 15 days, passed a man believed to be the oldest living Mason in the United States, having joined the order in 1853, the year he came East to attend the law school at Harvard.

He was born Sept. 22, 1832. He was the fifth of 11 children. His father was a storekeeper. Shortly after his graduation from Harvard law school he was stricken with tuberculosis and was taken to Colorado in a covered wagon to regain his health. He recovered soon afterward and became a fur trader. Sioux Indians called him "the man who makes flowers with black water," in other words, a writer.

He returned to his native Farmington, Mo., at the outbreak of the civil war and enlisted in the Confederate army. At the conclusion of the war he went to Texas and developed an extensive cotton business. At the age of 90 he retired and went back to Farmington, where he lived with his nephew. He was a bachelor and the oldest alumnus of Harvard University.

A MEMORIAL SERVICE

A service in recognition of the ministry of Rev. Dudley H. Ferrell, past grand master of the Grand Lodge of Massachusetts and minister for seven years of the Second Church in Boston, was held in Lynn, Massachusetts, at the Unitarian Church in that city.

The services were attended by 200 friends of the late brother, and addresses were delivered by George T. Patterson, D.D., vice president of the American Unitarian Assn. and Most Worshipful Frank L. Simpson, P.G.M. of Massachusetts.

Appropriate music was rendered and opinions highly commendatory of the deceased, from Grand Secretary Hamilton and other former colleagues adorned the program.

Lynn was the scene of much of Brother Ferrell's ministry, and in that city, as elsewhere, he made a host of friends, who cherish the memory of a faithful friend and frater.

PRESIDENT-ELECT TO

RAISE SON

Franklin D. Roosevelt, 32°, President-elect, will raise one of his sons in Architect Lodge No. 519, F. & A. M., Grand Lodge Room, Masonic Temple, 71 West 23rd St., New York City, on Friday evening, February 17, 1933.

TWENTY-THIRD ANNUAL

The George Washington Masonic National Memorial Association will hold its twenty-third annual convention in the auditorium of the Memorial Temple, Alexandria, Va., February 21 and 22, 1933.

The first session opens at 10 a. m., Tuesday, February 21, with an address of welcome by the Grand Master of the Grand Lodge of Virginia. The second session will convene Wednesday, February 22, at 9:30 a. m.

Alexandria-Washington Lodge No. 22, will hold a stated communication at p. m., Wednesday, February 22, to be followed by its annual banquet and celebration of the birthday of Washington.

CONFERENCE OF

GRAND MASTERS

A conference of grand masters of grand lodges in the United States will be held on February 20, 1933, at the Willard Hotel, Washington, D. C.

The meeting will be opened at 9:30 a. m. A reception will be given the members of the conference at 12:30 p. m., by the President at the White House.

Among the subjects to be considered will be methods of procedure to secure effective and uniform action in extending inter-jurisdictional relief. Discussion will be opened by Grand Master Louis E. Anderson, of Michigan, and George A. Luxford, of Colorado.

EARL OF CASSILLIS COMING

The Earl of Cassillis, 33°, Active Member of the Supreme Council of Scotland, First Grand Principal of the Supreme Grand Chapter, R.A.M., of that country, and an officer in other Masonic bodies of Scotland, sailed on the liner *Lancastrian*, January 12, 1933, for several points on the Mediterranean. He will visit a number of

Royal Arch Chapters under the obedience of the Supreme Grand Chapter of Scotland, at Malta, Port Said, Joppa and Beyrout, besides visiting Jerusalem and Cyprus and other bodies. Lady Cassillis accompanied him.

Lord Cassillis visited the General Grand Chapter Convocation, U. S. A., in 1915 and in 1921. He has expressed a wish to visit America this fall that he may attend the meetings of the General Grand Chapter, R. & S. M., U. S. A., which meets in Washington, D. C., October 9 and 10, 1933, and the Supreme Council, Scottish Rite of the Southern Jurisdiction, which will meet the week beginning October 15, 1933.

OLD TAVERN USED BY

MASONS AS MEETING PLACE

Cheshire, located in the northwestern Berkshires, is among the historic spots in Massachusetts. Its old tavern, erected in 1804 by Calvin Tall and Rev. John Leland, famous for his work in aiding Gen. William King, first Governor of Maine, in a fight for the severance of state and church in Massachusetts, has recently become an object of much interest to antiquarians and particularly to the Masons of that state because of Masonic symbols of the Craft on the walls. The property is now owned by Mrs. Anna F. Bennett, a descendant of one of the original owners. In reconditioning the second floor it was discovered that the walls had five layers of paper upon them. The first coating, which was removed after much effort, disclosed mysterious symbols done in brown paint upon a bluish green background. Among the symbols are the Royal Arch, Beehive, Anchor, Bible, Square and Compasses and Keys and Bugle.

As was the custom of early Masons in England, the tavern was also the meeting place of many lodges of Masons in colonial days of America. The assembly room on the second floor of the old Cheshire Tavern was used by Masons in that community. The first lodge there was instituted in 1794. Later the entire second floor of the tavern was taken over by them.

Mrs. Bennett, who has taken a keen interest in the discovery, has retouched some of the symbols which were slightly damaged when the wall paper was being removed.

OF ONE ACCORD

The proceedings of the ninety-seventh annual communication of the Grand Lodge of Texas, A.F. & A. M., which met at Waco recently, was most unique. Every motion on every matter of business was disposed of by unanimous vote and the election of officers was by acclamation. Not one ballot

was called for or cast upon any subject that came up in the grand lodge sessions.

The adoption of a new code of laws which had been revised by a special committee and submitted to the Committee on Jurisprudence, was among the matters of import and which was unanimously adopted. Past Grand Masters Sam P. Cochran, Jewel P. Lightfoot and Frank C. Jones, and Grand Junior Warden W. Marcus Weathered, approved the work of the committees in the course of their remarks before the Grand Body.

Two gavels were presented to the grand lodge, one from wood from Mount Vernon; the other from wood cut from land owned by the King of England. The former was presented in behalf of Sam Fuqua, of Paris, Tex., who made it as a symbol of the Mother Grand Lodge of England.

Col. T. F. Hughston, aged ninety-one, of Plano, Tex., witnessed the election and installation of his son, Wallace Hughston, as Grand Master of the Grand Lodge of Texas.

MASONIC BEQUESTS

Thomas H. Costello, of Chicago, left bequests in the amount of \$15,229.23 each, as endowments to the Illinois Masonic Home at Sullivan, Ill., and the Illinois Orphans Home at La-Grange, Ill. The principal to each institution is to remain perpetually intact, the interest to go toward carrying on their work.

Masonic institutions of this character have greatly increased during the past twenty-five years, not only in number but in size, capacity and accommodations provided. Cost of maintenance due to more modern service and increased number of guests has been enormous. Decrease in revenues of grand lodges, caused by the present economic conditions, has given their officers much concern for the continued security of many of these benevolent institutions. The grand lodges must look more and more to donations from the better-to-do members of the Craft and bequests through life insurance policies and otherwise as auxiliary aids.

It is such thoughtful provisions as those made by Mr. Costello that will go far, both as an example and substance, toward carrying on the noble work of the Craft.

It is stated that he also remembered the Shriners' Hospital unit in Chicago and the Illinois Masonic Hospital.

AVERAGE COST \$275

The Kansas Masonic Home cared for 311 guests during the year 1932, at a cost of a little more than \$85,000, or slightly under \$275 per guest.

In his report for 1932, Col. Thomas G. Fitch, 33°, secretary of the Masonic Home Board, states that since the establishment of the Home in 1896, \$1,055,000 has been expended on the care of Masonic dependents. The Home endowment fund increased during the past year \$11,000.

Colonel Fitch, who is Inspector General in Kansas for the Supreme Council, Scottish Rite of the Southern Jurisdiction, has served for thirty-six years as director of the board, two years less than the oldest member in point of service, Col. P. M. Hoisington, of Newton, Kansas.

ILLINOIS FREEMASON

TAKEN OVER

Delmar D. Darrah, editor and proprietor of *The Illinois Freemason* for the past forty-three years, announces in the issue of January 20, 1933, termination of ownership of the publication to Frank C. DeGraff, of Peoria, Ill. Mr. DeGraff, who is owner of *The Masonic News*, will combine the two publications with the purpose of building up a strong down state Masonic publication representative of the best Masonic interests, it was stated by Mr. Darrah.

In expressing its hearty good wishes to Mr. DeGraff in his enlarged enterprise, the *CRAFTSMAN* is pleased to learn that Mr. Darrah will retain an editorial interest in the new publication.

GRAND MASTER

CALLS CONFERENCE

G. Haven Stephens, Grand Master of the Grand Lodge of Illinois, recently called a series of three meetings of the District Deputies, Masters, Wardens, Treasurers and Secretaries of Cook County lodges. The purpose of the meetings was to discuss ways and means of alleviating the severity of the unemployment situation within the Craft in Illinois. He stated that the depression, now in its fourth year, calls for individual and oftentimes concerted action in aiding members out of employment or otherwise in distress. Action of individual Masons, aroused to their duties toward their Brothers, is the most effective, next to which is the action of groups of Masons concentrating on a single problem. Lastly, the masters of the lodges, to whom are brought various problems, should delegate members on specific cases. "These members," he said, "should constitute a committee of the ablest members in the lodges," but each member of the Craft should be urged to do what he can.

Mr. Stephens stated that in this way Masonry could be brought back to the

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major fundamental principle of its being—brotherly love and assistance in times of adversity. Our days of prosperity, he declared, have caused us to forget how to ply some of the finer arts of our Craft, but the current difficulties will bring about a renaissance in those noble arts.

HOLLAND

The Lodge "La Vertu" of the Orient of Leyde, celebrated the 175th anniversary of its foundation on October 22, 1932.

An appeal has been made to the Freemasons of Holland to act on committees in the celebration of the 400th anniversary of the birth of Prince Guillaume d'Orange, founder of the Dutch Republic, and known in history as "William the Silent," and "The Father of his Country." In this connection attention of the Masons was called to the words which the Prince uttered in 1564 at the age of thirty-three, at the Council of State and at a time when there was no evidence of his leaving his former affiliations. He said: "I am not willing to admit that Princes should rule over the thoughts of their subjects and take from them freedom in thinking and in belief." He was assassinated ten years later.

The Holland Masons recently erected an institute for the blind of both sexes at Bossum. The Queen, Princess Juliana and the Prince Consort were present at the dedication ceremonies and expressed their appreciation of the noble work.

A MASON FOR FIFTY-FOUR YEARS

A special feature preceding the recent installation of officers of Mount Olivet Lodge No. 3, at Parkersburg, W. Va., was the presentation of a silver loving cup to James A. Bryan, who fifty years ago was master of that lodge. The occasion was celebrated by a dinner given in honor of Mr. Bryan by officers of the lodge and past masters.

The installation ceremonies were conducted by Mr. Bryan who was grand master of the Grand Lodge of West Virginia in 1907; Grand Commander of Knights Templar of West Virginia in 1902, and Grand High Priest of Royal Arch Masonry in West Virginia in 1925. Mr. Bryan became a Knight Templar in 1879, the same year that he was made a Master Mason, and has attended the Grand Commandery continuously for more than forty years. In 1913 the thirty-third degree was conferred upon him by the Scottish Rite of the Southern Jurisdiction. He

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has been secretary of three Masonic bodies for thirty-eight years, which position he now holds in addition to being Recorder of Nemesis Shrine Temple at Parkersburg, and taking active part in the many activities of the various bodies to which he belongs.

Mr. Bryan expects to celebrate his seventy-fifth birthday on February 14, 1933, and his fiftieth anniversary as High Priest and Eminent Commander in 1935. He is in excellent health.

SPAIN PRESIDENT

NOT A MASON

Following the dissolution of the Jesuits in Spain, at the order of Alcala Zamora, rumors were circulated both here and abroad that the overthrow of the Bourbon dynasty was the result of a Masonic plot. In fact, a Barcelona priest, Don Juan Tusquets, has recently published a volume entitled "Origin of the Spanish Revolution," in which he attempts to show "the purely Masonic control dominating the evolution of Spanish politics." Other rumors have made the claim that President Zamora and his entire cabinet are Freemasons, which is not true. The President of the Republic is a member of the Roman Catholic Church and is on intimate terms with the papal nuncio.

The Masons of Spain are very limited in number, comprising an infinitesimal percentage of the population. It would have been manifestly impossible for them to have caused the abdication of King Alfonso. Likewise it is ridiculous to suppose that Freemasonry was linked up with Communism in the overthrow of the monarchy, as has been charged. The very attitude of the Spanish people, perhaps 95 per cent Roman Catholics, was expressed toward the Jesuit institutions, schools, churches and convents during the brief revolution. It has developed that the Jesuits owned large interests in Spain. They are claimed to have controlled banks, railway systems, business houses, etc. Their holdings have been fixed at the enormous sum of \$100,000,000, although they themselves claimed much less than this figure.

While President Zamora is not and never has been a Mason, it is understood that this regime is loyally supported by members of the Craft who occupy positions of importance in the Republic, and these men are doing everything possible to promote education and general enlightenment among the Spanish people.

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ence of brethren interested in Masonic education, with the purpose of considering desirable methods of promoting the literature of the Craft, as well as phases of education. This resulted in a conference at the Masonic Temple in May at Detroit. This was known as a conference on Masonic education. About 30 were present on this occasion, with representatives from California, Texas, North Dakota, Missouri, Iowa, Wisconsin, Michigan, Ohio and Saskatchewan, Canada. This meeting proved quite satisfactory to those present.

Each year since 1927 a Conference has been held. In 1928 came Cedar Rapids, Iowa; 1929, Milwaukee, Wisconsin; 1930, Philadelphia; 1931, New York; and 1932, Alexandria, Virginia. There has been no regular organization, with President, etc. Wherever a meeting has been held, it has been in the hands of local brethren.

At the 1932 conference at Alexandria, invitations were extended to hold the next conference at Columbus, Ohio and Chicago, Illinois. A committee of three was delegated to consider the situation, and it unanimously reported in favor of holding the meeting at Columbus, Ohio.

The dates of May 17, 18 and 19 were found to be acceptable to the advisory committee consisting of Brothers W. L. Boyden of Washington, D. C.; William Dick, Philadelphia; C. C. Hunt of Cedar Rapids, Iowa; S. H. Shepherd of Milwaukee, Wisconsin; J. H. Tatsch of New York and R. J. Meekren of Stanstead, Quebec; and to the Trustees of the Fourth St. Masonic Temple in Columbus. A local Columbus committee consisting of C. S. Plumb, Harry Meyer and D. B. Sharp, will attend to the local conditions of preparation for the meeting.

Columbus is a city of about 300,000, and is one of the great convention cities of America. About 16,000 Freemasons reside in and about the city. In this 14th Masonic District of Ohio there are 25 subordinate lodges, 15 of which are in the city proper. Humboldt No. 476, with almost 2400 members, is the largest lodge in Ohio.

There is no similar gathering of Masons held in America. The attendance is not large, but in the past six years approximately 40 notable Masonic scholars of the country have gathered to attend each conference, some of them even crossing the continent. While financial conditions will prevent the attendance of some residing at considerable distances, who may wish to be present, the large number of Masons in the Central West convenient to Columbus, should assure a very successful gathering.

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MASONIC NOTES

The Grand Lodge of Vienna recently established a new lodge under the title "Sarasro." This lodge is the twenty-second now operating in the city of Vienna.

William James Kelly, Isle of Man, Past Grand Standard Bearer of the United Grand Lodge of England, who died recently, left to each of the three Royal Masonic Institutions, the Freemasons' Hospital and Nursing Home and the Mark Benevolent Fund, benefits to the amount of £2,000 each.

Other bequests included £500 to the Heron Memorial Fund and Manx Masonic Charity. His Masonic jewels and regalia were left to the Provincial Grand Lodge, to be deposited in Freemasons' Hall, Douglas.

Spanish Freemasonry has suffered a great loss in the recent death of Jose Moreira, 33°, and the nation at large in the death of Carmen of Burgos. The former, a member of the Grand Orient of the Supreme Council, was regarded as a high authority on the history of Masonry in Spain and all of South

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America. The latter was Grand Mistress of the Lodge of doption Amor, and a lecturer on social subjects. Both possessed great wisdom, fortitude and courage in secular matters.

Sir Colville Smith, Grand Secretary of the United Grand Lodge of England, announced at a recent meeting of the Provincial Grand Lodge of Nottinghamshire that the inauguration ceremony preceding the opening of the Masonic Peace Memorial Building will take place on July 17, 1933.

From the date of establishment of the Grand Lodge of England in 1717 to 1813, 39 grand masters held office. From 1813 to 1933 only 5 grand masters have held office. During the former period less than 400 lodges were given warrants. During the latter period nearly 5,000 were warranted.

Two past masters of Lodge Defensive Band No. 157, Sotland, have each installed a son as master of that lodge. This lodge also has two members whose father was an officer, and recently a candidate was proposed for membership by his grandfather and seconded by his father.

At a large gathering of Masons at Lodge of Perseverance No. 371, Maryport, Province of Cumberland and Westmorland, Eng., an enlarged portrait of T. Carey was presented to the lodge in memory of his sixty-five years' membership of that lodge. Mr. Carey is in his 101st year and was Master of the lodge in 1877.

The fourth quarterly meeting of the United Grand Lodge of England for 1932, showed that only 61 warrants for new lodges had been issued during the year. In 1930, 80 warrants were issued for new lodges, and in 1931 there were 86 such warrants issued.

It is the opinion of the officers of the grand lodge that this diminution in the number of new lodges should occasion no alarm. The cause is due to the depression, as it is declared that the heart

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stitution of England will hold its
regular annual festival Wednesday,
February 22. The chairman this year
will be the Provincial Grand Master of
Buckinghamshire, the Bishop of Buck-
ingham, Past Grand Chaplain.

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2,000 Freemasons and widows at a cost
of nearly £120,000. The maximum rate
of annuity is now £68 a year, which is
sent all over the world, the commodious
building at East Croydon housing only
part of the beneficiaries of the Institu-
tion.

The Duke of Portland, Provincial
Grand Master of the Provincial Grand
Lodge of Nottinghamshire, resigned at
a recent annual meeting of that grand
lodge after a service as grand master
for a period of thirty-four years.

His purpose in resigning was be-
cause he had lived, he said, beyond the
allotted time and desired to give
younger men who are well fitted an op-
portunity to take his place.

In the course of his remarks the re-
tiring Provincial Grand Master stated
that when he took office in 1894 there
were 18 lodges with less than 900 mem-
bers, but that now there are 49 lodges
with nearly 3,000 members.

Ulster Lodge No. 2972, London,
Eng., was the scene of an experience
unique in its thirty-years' history at its
meeting on December 16, 1932. The
Master, Major Gen. Sir Menus W.
O'Keefe, opened the ceremonies, fol-
lowing which J. L. Spratt, Preceptor
of the Ulster Lodge of Instruction, con-
ducted the lodge through the third de-
gree while two candidates were being
raised to the sublime degree of master
mason.

At the conclusion of the third degree
Edward W. Evans, occupied the chair
ceremony, the treasurer of the lodge,
in the East for the initiation of his
third son, Noel Evans, into Freemas-
onry on the first degree. Edward W.
Evans was assisted by his brother, Sir
Robert Evans, Provincial Junior Grand
Warden for Surrey, who occupied the
Senior Warden's chair, and by the can-
didate's two brothers, Norman and
Eric Evans, who served as deacons.
The initiate is twenty-one years of age
and has had a distinguished scholastic
career.

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United States know any other language
than English, and some, judging from
their reports, do not even know that.

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The late Admiral Baird, head of the
Committee of Fraternal Correspond-
ence of the Grand Lodge of the District
of Columbia, was a marked exception,
and I have heard could express himself
more forcibly and picturesquely in sev-
eral languages, having been raised in
a Portuguese lodge at Oporto. In his
sea-going experience he had visited
many of these countries, and also vis-
ited the lodges, and knew what the con-
ditions were in each country.

* * *

Louis Block, of Iowa, is another who
knows more than one language, and
hence is more competent to pass on the
merits and demerits of controversies
among Masons in foreign countries.

* * *

When the National Grand Lodge of
Egypt split in two, both sides asked
to be admitted to the International Ma-
sonic Association, whose seat is at
Geneva. The grand chancellor of that
association was sent to Cairo, and after
an examination of some weeks he re-
turned and reported that both sides
were not fit to be admitted, and they
should be held out until they came to-
gether and united again.

* * *

There is no Grand Lodge of Japan,
but there are five lodges under the
Grand Lodge of England, and two
lodges under the grand lodges of Scot-
land. They are under an agreement
with the Japanese government to ini-
tiate no Japanese, which agreement has
been kept. This does not say that
there are no Japanese who are Masons,
and as many Japanese who have served
in diplomatic circles abroad or studied
in western colleges have become Masons
and gone back to Japan, where they
could visit these English and Scott's
lodges.

* * *

There are also many Chinese who
have become Masons while living and
studying abroad. In one of our Cali-
fornia lodges we had as a brother the
editor of a daily Chinese paper, who
was an earnest and good Mason. Such
men will have an effect for good in the
present disorganized state of affairs in
China.

* * *

The first one appears to be that of
Lodge No. 666, of North Carolina,
which was followed by the American
Lodge in New York City, and now the
Lodge of Research of Portland, Ore.,
all of which are doing good work.

* * *

Throughout the country the National
Association of Masonic Clubs can add
to their social festivities the matter of
Masonic instruction, as there is no Ma-

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son, no matter how long he has been
a Mason, who knows it all, and who
would not like more knowledge on Ma-
sonry from men who have made a spe-
cialty of some field in Masonry. But
if you say "Masonic education", he will
tell you he has all the education he
wants.

* * *

There appears to be a definite move-
ment in this country for the establish-
ment of lodges of research, to provide
for Masonic instruction of their mem-
bers, which is a very hopeful sign.

* * *

That is what the Philaethes Society
is for also. They do not seek to force
knowledge on you, but if you want it
and ask for it, the members of that
society would feel selfish not to give it.

* * *

If any Masonic club wishes to start
a Round Table club off in one corner,
there is no reason why it cannot be
done. All that is necessary is to write
to John Black Vrooman, Director of
the Philaethes Society, P. O. Box
2075, Wichita, Kansas.

* * *

There are many Masonic clubs in
the country who have members who
wish to "travel in foreign countries",
etc., who would like to know about con-
ditions in these countries. We have
corresponding members of the Phila-
ethe Society in practically every coun-
try, who are Masons, and on whose
statements dependence can be placed.

* * *

If any member or reader of the
MASONIC CRAFTSMAN wishes to know
anything about any foreign country,
the secretary of the society, or the edi-
tor of the CRAFTSMAN will be glad to
answer it, or get the information from
the corresponding member of that
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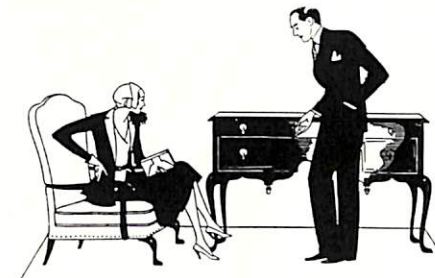
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"I don't know you from Adam!" she
exclaimed indignantly.
"You ought," he retorted mildly.
"I'm dressed differently."

NATURAL HISTORY

Teacher: "Rastus, what animal is
most noted for its fur?"
Rastus: "De skunk; de more fur you
gets away from him de better it is fur
you."

WHAT YOU'VE ESCAPED

Think not, these times, of what
you've experienced, but rather what
you've escaped.

You've never had your skull tre-
panned, never been shaved by a lady
barber, never fought a duel in a taxi-
cab, never been thrown from a burning
building, never been hanged for a
witch, tarred and feathered, or ridden
on a rail.

For every one thing that has hap-
pened to you, there are a thousand that
haven't. Of course you are still young,
and a lot can happen after the seventh
inning.

THE ONE-WAY TRAIL

There is a silent, one way trail;
Unseen, it wends its way
Far, far beyond that mystic veil
Which screens eternal day.
That trail where every creed and race
Are trudging side by side,
In humble mien and measured pace
To where their sires abide.

That trail which all who come must
tread,
As those before have trod
Whose names are written with the dead,
Whose souls abide with God.
That trail, beginning at the grave,
And free from cares and strife,
Which leads us on to Him who gave
The soul immortal life.

O Mystic Trail! o'er which the soul
At last must wend its way
To Him who takes that fateful toll
Decried all men must pay;
We pray that when we cast aside
All that is earthly dust
And go your way, we have as guide
That One in whom we trust.

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you count?"

Bobby: "Sure I can count, but my
little brother can't."

OUT OF ORDER

Teacher: "Bobby, give the principal
parts of the verb, 'swim'."

Bobby: "Swim, swam, swum."

Teacher: "All right. Now try,
'Dim'."

Bobby: "Dim, damn,—Say, are you
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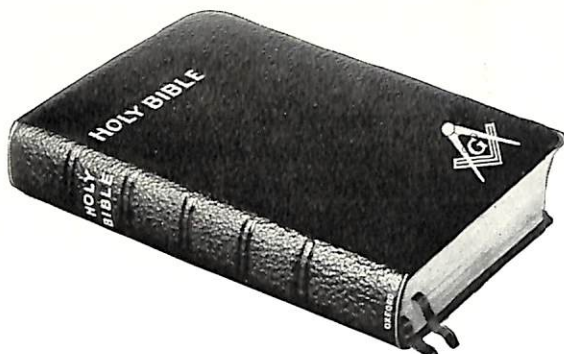
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